THE

CHARACTER

OF A

Popiſh Succeſſour

COMPLEAT:

IN

DEFENCE of the FIRST PART,

AGAINST

Two ANSWERS,

One Written by

Mr L'ESTRANGE,

CALLED

The Papiſt in Maſquerade, &c.

And another

By an Unknown Hand.

LONDON:

Printed for *J. Graves*, and are to be ſold by moſt Bookſellers. 1681.

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THE PREFACE.

UPon perusal of a Pamphlet written by so ingenious an Author as Mr. L'Estrange, called, The Papist in Masquerade, in answer to the Character of a Popish Successour, my expectation was strangely frustrated, when I found the Book look more like a Poor Robin's Almanack than an Answer, the major part of the Pamphlet being a kind of Red-letter Kalendar in two Columes, with the Popish Worthies on one side, and the Republican ones on the other; as Raviliac on that hand and Oliver over against him; and so Mariana and Knox, Pius Quintus and Buchanan, Guido Faux and Hugh Peters, &c. I confess, had he design'd to publish the Villanies both of a Popish and a Republican Conspiracy, and after a plain demonstration of the Government's being really undermined by both those threatning Enemies, had given his Country some light to steer in the golden Medium between both those fatal Extreams, his Intention had been honest, and he had writ like a Patriot: But alas! that's none of his Province; his Talent is otherwise employ'd: for the sole drift of his Book was not in the least to expose Popery any farther than to make the Fanatical and Jesuitical Principles agree; for take his Opinion abstracted from that Designe, and his whole Book has no other aim but to make all our dangers of Popery and a Popish Successour, and all the whole Plot against the King, Religion, and Government, (to use his own Phrase, p. 69.) but a painted Lion upon a Wall; and the Prosecutors of that Plot, and the Opposers of those Dangers, a real Bed of Vipers. In fine, the main purpose he drives at, is to make an exact Parallel between this Age and that of 40 & 41, &c. And that he may so do, you must allow him this great Fundamental, That all the Sticklers against Popery and a Popish Successour, are Fanaticks; and that all Fanaticks hate both the King and Kingly Government, and are tooth & nail down-right Republicans. Upon this Basis his whole Fabrick stands.

But to rectifie his Mistake in this great point: Have not four Parliaments successively been satisfied in the truth of a Popish Plot for the murder of the King, and subversion of the Government, and jealous of the dangers of Popery, like honest Patriots muster'd all their strength to prevent it? If the Plot were onely a Bugbear, how comes it that the Wisdom of the Nation in four Parliaments together, has not discover'd the Cheat? or if they do know the Cheat and act themselves the Legerdemain, and so make the prosecution of the Plot but a Presbyterian Artifice to inflame a Kingdom, in order to playing the game of 41 ore again, as his impious detractions would insinuate, I would ask him, first, How comes it to pass that all the Plot-Evidence have all along so constantly adhered to their Attestations, and that too in so beggarly and starving a Cause, after such vast and tempting Proffers for retracting of their Evidence; and vaster Rewards, no doubt, they might have, upon the discovery of such a Presbyterian Cheat, if it were one, not onely as a Ransom for

so

so many Great mens lives, but likewise from the greatest hands of the Nation that would desire nothing more than such a Discovery? Secondly, I would ask him how it came about that the first of these four Parliaments grew so vehement against the Plot? they, I hope, he'll confess were a Protestant *and a* Church of England *Parliament; they were elected Members just after the King's Restoration, in all the height of the Extasie of* England, *when Majesty and Monarchy were the Peoples* Darlings *even to Idolatry, at a time when the Horrours of the Civil Wars were fresh in their memories, when the very thought of Presbyterian or Independent Commonwealths, with Rumpers and Rumps, were as detestable as Hell! That Parliament, I hope, thus chosen and thus qualified, he'll allow had no Presbyterian Gall in their Veins, and no Canker of* 41, *being the very men that on the contrary made the Laws against all Dissenters, and in all their Acts throughout maintain'd the Dignity and Glory of the present Church of* England; *and yet this Parliament, as little Presbyterian as it was, gave the first stroke against the Plot; as I remember, 'twas they that discovered those swarms of Papists that had infested the King's Guards, and his Court it self, and crept into almost all Offices of Trust, and by whom planted, I need not tell him: And as I remember, those were the very men that created the* Test, *and made the Reception of the Protestant Sacrament, and the Renunciation of the Idolatries of* Rome, *an Introduction to all Employments, on purpose to sweep out those Locusts: Nay, those were the very men that removed our Popish Heir presumptive from his* Admiralty, *and all other his Preferments; and no doubt had they continued still, would have very little varied from the true and honourable* English Genius *of the 'ast: So that without shamming this inveteracy onely upon Dissenters, there has been a Protestant People, a Protestant House of Commons, and Protestant Lords, (Protestant Lord Bishops onely excepted) that have struggled both against Popery and a Popish Succession. So that upon* Mr. L'Estrange's *Argument that the present Dangers of* England *lie onely in a Republican Conspiracy, and that the present state of* 80 *and* 81, *is but a kind of transmigration of the Spirit of* 41 *and* 42, *in order to the revival of the old Game of* 48; *it is not onely the Dissenters but the Protestants are in the Confederacy; and so the whole Nation is in a Spirit of Rebellion, (the innocent Papists onely excepted:) that is,* There's a Plot lies at every door but the right. *However, the Pamphleteers of this Age will not be so satisfied: for 'tis the great Maxime they all lay down, Every man that is for excluding a Popish Successour is a* Fanatick, *and every Fanatick (as I told you) a* Republican. *But to convince 'em, if they are not incorrigible, that 'tis not onely a Fanatical Exclusion, What if I pickt out even of the very protesting Lords themselves, several of them of famous and exemplary Loyalty, so far from the possibility either of Fanaticks or Republicans, that they have been Caviliers and Loyalists through all our late Troubles; one or two of them that have been Generals in the King's service; a third, whose Father lost his head for him; a fourth, that for asserting the King's Right in the Field, had no other Reprieve from a Gallows but his Majesties Return; a fifth, that beside the constant sums sent over to the King in his Exile, after a total sequestration of his Estate, pawn'd even his last Stake, his Plate, to serve him; with several other Sufferings that many others of 'em underwent: And yet the Scriblers of these times shall tell you there's never a Mothers son of them all that loves either the King or the Government, but is a rank Fanatick; for the very thought of an Exclusion turns* ipso momento *Fanaticism. So that it will be worth a mans while to give the world the*

true

true definition of a Fanatick, and a full interpretation of the word. Formerly in old times, a Fanatick ſo called, ſignified an Enthuſiaſtick in Religion, one that pretended to Inſpiration and new Light, or had a picque againſt a Liturgie or Surplice, or the like: But a Fanatick of 79 and 80, is quite another thing, and the word of a quite different ſignification; for now, He that values the ſafety of himſelf and his Poſterity, he that thinks he has an Eſtate and Liberty worth preſerving, a Country worth ſaving, a Religion worth defending, and indeed a God worth ſerving, is a FANATICK.

But 'twill not be amiſs to inſtance the validity of ſome of thoſe Compariſons he makes between the preſent Jealouſies and thoſe of the late times. Mr. L'Eſtrange, *p.* 21. ſays *Earle* before the Commons, *Nov.* 5. 1644. *Saul's* Sons are not ſpared, no nor may *Agag* or *Benhadad*, though themſelves Kings: *Zimri* and *Cosbi*, though Princes of the people, muſt be purſued into their Tents. This is the way to conſecrate your ſelves to God. *Upon which he remarks*, And what was the ground of all this Fierceneſs, but a Popiſh King, though the glory of the Reformation, for want of a Popiſh Succeſſour?

So that here lies the Analogie betwixt our Fears and theirs. Then the groundleſs Fierceneſs lay againſt a pretended imaginary Popiſh King, though in truth the Glory of the Reformation; and now the fierceneſs lies againſt a real Popiſh Subject, that may be our King, the very Infamy of all Apoſtacy, when degenerated to ſuch principles, and yet born of ſuch a Father. And afterwards in the ſame page, he ſays, Mr. *L'E.* This is enough to convince the world that the very ſound of Popery will do the buſineſs as well without a ground as with it; and whoever goes to alarm the people upon this deſperate point, had need give good ſecurity for his Allegiance.

And what's all this, but to tell us, becauſe a Bugbear *frighted us once, therefore a real* Fiend *muſt not fright us now? So that his whole Diſcourſe can be reduced to no other heads but theſe.*

Firſt. *It makes the moſt uncharitable inferences that 'tis poſſible for Malice or Ill-nature to invent. Becauſe a* Judas *once* kiſs'd *and* betray'd, *and a* Joab embraced *and* ſtab'd, *therefore no man muſt ever kiſs or embrace without a treacherous and murderous intention. The hatching of the old* Republican Conſpiracy *under the* fictitious fears *of approaching Popery, muſt now make the* juſt fears *of the* true danger *of Popery equally guilty of the ſame Treaſon and Combination.*

Secondly, *He cuts off the whole Right and Liberty of the Subject at one blow. Becauſe a knot of* Achitophels *once pretended Grievances where none was, to accompliſh their own wicked purpoſes; therefore no Subject ſhall or may petition or vote, though in a* legal Parliamentary way, *for the redreſs of the greateſt Grievance in Nature, and that in the plaineſt and moſt imminent Exigence of a Nation; but muſt be forced ſilently to ſit down by his hard Fate, and be debarred the priviledge of* Laws, *nay even of his very* Prayers *for his Deliverance.*

Now is it not a little hard, that after the goodneſs of our moſt gracious Soveraign that has made An Act of Oblivion, *Mr.* L'Eſtrange's *Vengeance alone ſhould be implacable, and ſet the Childrens teeth an edge for the ſour Grapes their Grandfathers eat ſo long ago, by entailing a Curſe upon their Poſterity in* ſecula ſeculorum? *But how ridiculous and how falſe ſoever were the fears of Popery in the laſt Age, how treacherous the Serpent that lurkt under thoſe fair but falſe pretences, and how fatal ſoever the ſting that*

attended it, yet our endeavours ſure may be both legal and honeſt, againſt the plain and viſible dangers of Popery under the threatning influence of a Popiſh Heir; manifeſted ſuch a one, not onely by the long and indefatigable Machinations of Hell in his behalf, the moſt horrid Jeſuitiſh Confederacy againſt the life of a Proteſtant King, a Proteſtant Church and Government, animated and founded on their Aſſurance of eſtabliſhing their own infernal Reign under the umbrage of his Scepter, a Scepter deſign'd to be made out of that conſecrated Ponyards hilt reſerved to cut a paſſage for him to a Throne through the heart of a Proteſtant Majeſty, a Scepter that both like Moſes *and* Aaron's *Rod, at once ſhould bud and bloſſom for the Glory of* Rome, *but turn a devouring* Snake *for the Heretick Confuſion and Deſtruction; manifeſted ſuch a one, I ſay, not onely from all this apparent Teſtimony, but even by a yet ſtronger demonſtration, thoſe* printed recorded Pacquets of Letters *which as* littora ſcripta manet, *ſtie in the face of all Diſpute, and ſtop the very mouth of Flattery, Equivocation, and Artifice, by plainly expoſing to all Eyes and all Underſtandings a private Intrigue and Correſpondence between the Heir of a Proteſtant Kingdom, and the Pope, the moſt implacable Enemy both of Proteſtant Kings and Kingdoms; a Correſpondence too ſubtly diſguis'd in* MYSTERIES *and* CHARACTERS, *that uſual* Hocus pocus-*Language where the World has ſo often been the Cully, whilſt Treachery play'd the Juggler: So that to match the preſent* Genius *of* England *with that of* 41 *and* 42, *as all the ſcribling canting Favourers of Popery would impudently ſham upon the world, is to make even North and South meet together, to unite the moſt oppoſite Contradictions in Nature, to make a Plot and no Plot, ſhadows and ſubſtances, truth and falſhood, dangers and no dangers, Proteſtants and no Proteſtants, nay Patriots and Traytors the very ſame thing, the deſigne of that Age being to reduce us to* Slavery, *and this to free us from it.*

But ſuppoſe (as they ſay) there were ſome turbulent malecontented Spirits in the Nation of Commonwealth principles, and that they herded amongſt the honeſt and worthy Oppoſers of Popery, reſolving to play the Spider and extract poyſon from the ſame Flower from which the Bee ſucks Honey. Let us but conſider two things, and then we ſhall find how impoſſible 'tis for them to attain their deſires, and perfect ſo extravagant a projection. 1. *The Grievance of the Nation is a Popiſh Succeſſour; and that Grievance once removed by a* Bill of Excluſion, *we countermine all the Arts and Subtilties of* Rome, *that have or can be form'd againſt us, and raiſe an impregnable Bulwark againſt all our Enemies on that ſide, and at the ſame time they will not onely ſupply the King with money, which is one of the ſtrongeſt Nerves of power, but alſo it will undoubtedly reſtore him the intire Affections of all or moſt of the Commonalty of* England *which have or can be alienated, or eſtranged by his unhappy and too vigorous defence of a Succeſſour ſo univerſally odious: ſo that theſe Republican* Matchivilians *joyn in the very project that deſtroys them; for by this means what the* Monarch *wins, the* Republican *loſes.* 2. *'Tis an undeniable Truth, that the whole Populace in general abhor ſuch a thought, and the Miſeries of the late Civil Wars are too lively in their memories, for them ever to be wrought up again into the ſame Frenzy.*

Though the deluded Multitude were then put out of love with Kings, they found too ſoon by woful Experience, that the Protectorate *was ten times worſe, and whatever prejudice they had conceived againſt the old unhappy* King, *yet the grievous Oppreſſions, Taxes, and ſtanding Armies under* Gromwel,

wel, *quickly open'd their Eyes, and to their own ſad coſt, aſſured them they had not mended but marred their condition by rebelling: And that* Oliver's *policy in depoſing a* King *to eſtabliſh a* Protector, *was but an old Roman Juggle revived; when as Hiſtory tells us, after the* Romans *had been weary of Kings, as a power too Arbitrary for them, they were cunningly drawn in to a ſubjection to that of* Imperator, *which was ten times more Tyrannick of the two, and ſhelter'd the Cruelties of the worſt of Monſters, a* Nero *and a* Caligula: *So that in our circumſtances, 'tis almoſt impoſſible that Engliſh men ſhould be twice gull'd with the ſame Cheat, or their Swords be ever drawn in our old unnatural Broyls; but if ever that day ſhall come that they are drawn again, it muſt be onely then when a Popiſh Succeſſour's poſſeſſing the Throne ſhall repreſent to them a more terrible Scene of Miſery than a Civil War can bring: ſo that if ever they are inflamed into that deſperation, it muſt be when they ſhall run headlong into a leſs* Charybis *to avoid a greater* Scylla. *But whether one be greater or leſs than t'other, or they but think it ſo, yet this is moſt certain, Popery and Rebellion are both thoſe dangerous Gulphs that will either of them ſwallow up the peace of* England. *And as 'tis unanſwerably true, that the glory of God, the defence of our Lives and Liberties, and the ſupport of our preſent Monarchy of* England, *are onely to be upheld by a Proteſtant Intereſt, and that Intereſt is never to be effectually ſecured but by a Popiſh Excluſion: So that Excluſion likewiſe at the ſame time puts an end to all our dangers on the other ſide,* viz. *to all thoughts or poſſibility of a Rebellion.*

But to give a truer account of the preſent State of England *than Mr.* L'Eſtrange *has done in affinity to* 41, *I will confeſs this preſent Age has derived one thing from* 41 *and* 42, *and that is a* Curſe *they left behind 'em, the Curſe of the Shepherds Boy in the Fable; our crying out ſo often formerly,* Help, Maſter, help, the Wolf's in the Shepfold, *when he was not there, has made us disbelieved at laſt now he is there; and like him too, be left moſt helpleſs when we moſt want it.*

THE

Postscript.

THE Author of *The Character of a Popish Successour* was so far from priding himself upon that Piece, that his greatest Ambition in writing it, was the serving his Country; and he's very well pleased to see so many *Scions* since sprung from that Root. But one particular Acknowledgment he is bound to make for the unexpected Favours it has received, that the Authorship of a Book that has no other Merit than the Truths it relates should be so esteemed, that coming Fatherless into the World, it has since had the honour of so many kinde Friends, that like the Rival Cities of old for the Birth of *Homer*, have given it their Adoption.

THE

THE CHARACTER OF A Popiſh Succeſſour COMPLEAT.

THE firſt Allegation Mr. *L'Eſtrange* makes againſt the Characterizer's Reaſonings is, That his Maſter-piece is a Paradox, by the ſuppoſal of a moſt excellent perſon, and yet making him the greater Devil for his Vertues; and ſo he ſums up the Characterizer's opinion in ſhort thus:

Ch. *His Fortitude* (ſays he) *makes him the more daring in the Cauſe of* Rome; *his Juſtice makes it a point of Conſcience to deliver us up to the Pope; his Temperance in the government of his Paſſions, makes him more cloſe and ſteady; and his Prudence crowns the work by the aſſiſtance it gives him in the management of his Policies and Conduct*; and ſo he goes on. What boots it in a Popiſh Heir to ſay, he's the trueſt Friend, the greateſt of Hero's, the beſt of Maſters, the juſteſt Judge, and the honeſteſt of Men? All meer treacherous Quick-ſands for a People to repoſe the leaſt glimps of Safety in, or build the leaſt Hopes upon.

Thus much the Character. To which he anſwers,

This is fairly puſh'd, I muſt confeſs; but 'tis onely a Caſt of his Rhetorick: for every body knows that all Chriſtian Princes thus qualified, and under Articles of Treaty and Agreement, keep touch even with Infidels, nay, and Infidels with Chriſtians.

This is all he has in his whole Pamphlet in anſwer to this part of the Character: for he thinks he has made the Characterizer's whole Argument ſo plain a contradiction in its ſelf, that he needs no other Brand than his own words, to ſtigmatize him; and the very repetition of a Suppoſition ſo monſtrous, is its own confutation.

But this on our Anſwerers part is not ſo fairly puſh'd: for thus far here's neither Rhetorick nor Reaſon. For what Relation can Chriſtian Princes keeping touch with Infidels, and Infidels with Chriſtians, upon Articles of Treaty and Agreement, have to a Popiſh Succeſſour's Tyranny and Injuſtice over his own Subjects? Does it follow, Becauſe the French King upon Articles of Treaty and Agreement, has kept touch with the *Swede*, though the moſt inveterate Enemy of the Popiſh Religion perhaps of any Proteſtant Prince in *Chriſtendom*, and conſequently the moſt oppoſite to his own perſwaſion, that therefore he has not overleap'd all the

due and lawful bounds of the French Government, and tyrannically enſlaved his People; nay, contrary to the ſolemn Covenant at *Nants* in behalf of the *Hugonots*, moſt inhumanely perſecuted the poor Proteſtants? What if a Chriſtian Prince keeps his Articles with Turks or Infidels, nay Villains and Robbers, the Pyrates of *Argiers* or *Sally*? Nay, what if Q. *Mary* her ſelf had done as much, muſt it therefore follow that ſhe would not break her Vows and Proteſtations with the *Norfolk* and *Suffolk*-Inhabitants, and burn the very men that mounted her into her Throne, when animated by the Withcrafts of *Rome*? But that the Fidelity betwixt Prince and Prince may more plainly appear to hold no proportion or affinity with that betwixt Prince and People; or foreign Articles either for the enlargement or ſecurity of Empire, the promotion of Trade, or any other State-intereſt, with a Church-government or Church-perſecution at home, we ſhall give this undeniable Reaſon.

A King for breach of Faith with his People, eſteems himſelf onely accountable to God; but for breach of Faith with Foreign Princes, either Chriſtian or Infidels, he is accountable to Man, and may draw down a juſt War upon his head for ſuch a Violation; nay, perhaps wholly diſpoſſeſs himſelf of the hopes of Foreign Aſſiſtance for the future in his greateſt dangers and exigences, occaſion'd by the ſtain ſuch Infidelity may lay upon him, when his more venial breach of Vows at home, ſhall be no blot in his Scutcheon. And whereas here he's onely anſwerable to God, what if his Prieſts, as in Queen *Mary*'s Caſe, impoſe ſo far upon his blinded Zeal till they make him believe that the performance of Proteſtations in caſes derogatory to the glory of Heaven, and againſt the propagation of Chriſtianity, ſhall be more anſwerable to God than the breaking of them?

But Mr. *L'Eſtrange* reſolves to play the State-Sophiſter, and gives us this tryal of his ſtrength in his very firſt page, to let us know how great a Caſuiſt and how potent an Antagoniſt we muſt expect to find him.

But here the other Anſwerer is a little more prolix upon this ſubject, and tells the Characterizer, *That in a Roman Catholick he makes Virtues themſelves turn Vices, and equals if not outgoes Tranſubſtantiation it ſelf.* And to juſtifie the four Cardinal Virtues from the Characterizer's making them an Inſtrument of our Deſtruction, he aſſignes 'em a quite contrary operation in a Popiſh Succeſſour than that in the Character, *viz.*

If he has Fortitude, which is a Vertue equally diſtant from Temerity and Raſhneſs, as from Fear and Cowardize, it will with-hold him from attempting things impoſſible; as ſetting up Arbitrary Power, or introducing Popery. If he be a man of Juſtice, that ſhould give us the greater aſſurance that his Courage ſhall be no otherwiſe exerciſed than for our Safety and Honour, to whom all his endeavours by all the Laws both Humane and Divine are due, and to which he ſhall be by Oath obliged. But here by the way, I could have wiſh'd our Author had left out the word [*Divine* ;] for thoſe hearty endeavours the Divine Laws of a Popiſh Succeſſour will inſtruct him to exerciſe for the Safety and Honour of a Heretick Nation and Heretick Religion, we are better inform'd of. But to proceed, *If he's a Maſter of Temperance, what is that but a Bridle upon all his Exceſſes, a perpetual Boſom-Monitor that will with-hold his Arm and allay his Heat, and curb all the motions of Cruelty and Revenge? And laſtly, if he has Prudence, that will teach him not to exaſperate a People of ſo ſtiff a Neck, nor loſe the hearts of his Subjects for their difference of opinion, and thereby peradventure endanger the loſs of his Crown,* &c.

Now

Now this Author I confeſs has puſh'd a little fairer than t'other; for he has given us an Argument that looks like Sence, though it be none: for what's all this to the conduct of an inflexible Papiſt? The Characterizer tells us, that in a Bigotted Prince, his Morals ſhall be Slaves to his Zeal; and accordingly inſtances how far they ſhall be inſtrumental to the Proteſtant ſubverſion and deſtruction: But here the Anſwerer artfully leaves out the main point, and tells us what a *meer moral* man would do, in caſe of ſucceeding to the Crown of *England*. He mounts the poor Poſtilion into the Saddle, and tells us how his meer Morality would drive; but takes no notice of that Lordly Charioteer, Religion, that holds the Reins above him, whoſe nod he obeys, and at whoſe abſolute command he turns either to the right or the left. So that as this Anſwerer has ſtated the caſe, I am thus far of his mind, That had we an Heir apparent of no more Religion than a *Julian* or a *Nero*, and yet at the ſame time were compleatly Maſter of the moral Virtues, poſſibly he might ſteer as he propoſes: but let him recollect himſelf, and put Popery and Morals together, and then he'll find his miſtake. For my part, I am aſham'd that any men that pretend to write Sence, ſhould endeavour to perſwade us that a Popiſh Bigot, and a man of courage and wiſdom in a Succeſſour, ſhould not go farther towards the eſtabliſhing of Popery, than a Coward and a Fool; ſo that not onely his Morals, but every other natural Gift or Perfection, ſhall be particularly aſſiſtant to the Ruine both of Proteſtant Religion and Liberty. But becauſe Example is more powerful than Precept, I'll give you a taſte of the Popiſh Morals in a very remarkable Story.

Soon after the ſelling of *Dunkirk*, from which time the poor Proteſtants in *France* date the *Æra* of their Calamities, it being about that time that the French King began to diſturb their Peace, infringe their Liberties, and demoliſh their Churches, contrary to all the ſacred Bonds of the ſolemn Engagement at *Nants*; the diſtreſs'd *Hugonots* groaning beneath a greater load of Miſery than any of the reſt of the French Subjects, their fellow-ſlaves, under the perſecution of his new *Aſhtaroth* Arbitrary power, thought fit privately to implore the interceſſion of a powerful Neighbour, a Proteſtant Monarch, to mediate in their behalf in mitigation of the French King's unchriſtian-like ſeverity; and accordingly choſe a very honeſt and wiſe man, by name *Rohux*, an Inhabitant of *Niſme* in *Languedock*, for this ſecret Embaſſie, as being a perſon formerly very fortunate in *England* before on the like occaſion, having obtain'd a lucky Favour from *Cromwel* in reconciliation of a difference betwixt the French Proteſtants and Cardinal *Mazarine*. This *Rohux* thus commiſſion'd, the approach to Majeſty being difficult, to make his Acceſs more eaſie, applies himſelf firſt to a viſibly Proteſtant Heir apparent, hoping to ſtrengthen the power of his own Supplications by the introduction and countenance of ſo great and ſo princely an Advocate. This Royal Heir or Maſquerader, or by what other Title diſguis'd or diſtinguiſh'd, with a ſeeming-cordial Friendſhip embraces the poor *Hugonots* Cauſe, and day after day receives his Addreſs with many ſolemn but airy promiſes of ſpeedy Aſſiſtance; but in the mean time, diſguſted and gall'd to the Soul at ſo audacious and impious a Petition as the Proteſtant preſervation, and abhorring ſo deteſtable an Employment, nay, the very name of the Hereticks Defender, inſtead of his promis'd Aid, he on the contrary moſt cunningly laid the Platform of a Revenge as exquiſite as ſo heinous a Petition deſerv'd. Immediately he goes to the French Embaſſadour, and tells him how one of the French

Sub-

Subjects had very arrogantly and ſcandalouſly calumniated his great Maſter with obprobrious names of Tyranny, Oppreſſion, and breach of Faith; into which very Language he himſelf before had exaſperated him, on purpoſe to make his Ruine ſecure, which the bare accuſation of a Suit in behalf of his Religion, would not alone have effected. The Embaſſadour, as bound in duty, for the vindication of his King's Honour, deſires a farther teſtimony of the Offence and Offender: Which the Royal Informer effectually gives him, by appointing another Conference with *Rohux*; where privately he plants this Kingly Repreſentative as an Honourable Eveſdropper, to over-hear a Repetition of the whole Diſcourſe, and confirm his Belief from his own Ears.

Now ſome people would ſtart an Objection, and ſay, That this humble Office and low-ſpirited Snare againſt the life of a poor wretch, might derogate from the Glory of two ſuch Illuſtrious Perſonages; the one for the greatneſs of his Employment, and the other the greatneſs of his Birth. But to remove their miſtake, I aſſure 'em there is not that Deed ſo abject, when acted for the Cauſe of *Rome*, that cannot be transform'd into Princely and Heroick, by the ſtupendious power of that infallible Church, where even Daggers and Ponyards admit of Conſecration.

But to return to our Hiſtory. This Conference contrived and managed as heart could wiſh, the Embaſſadour poſts over this *Rohux* Treachery to *France*, whilſt he, poor unſuſpecting Innocence, continues his dayly Prayers to his Great Advocate. But finding in time ſo many delatory Demurs, he luckily at laſt diſcovers he is betray'd: Upon which, dreading the Vengeance of the French King, not daring to return to *France*, he ſteals away into *Switzerland* for his protection; but the French King being advertiſed of his Motions, gets him trepan'd by an Ambſuſcade in the night, and being by ſurprize forced out from thence into *France*, he is broken upon the Wheel.

Now who ſo blind as cannot but plainly ſee that each particular Cardinal Virtue in this Illuſtrious Heroe, were moſt ſignally exerciſed in this Triumphant Encounter? Firſt, here was Courage even to admiration; he play'd the Romiſh Champion young, and early fluſh'd himſelf in Heretick Bloud, whilſt like a ſecond *Alcides*, who ſtrangled Snakes even in his Cradle, he moſt victoriouſly tore up that Heart by the roots whoſe Tongue durſt but hiſs againſt the Papal Dignity, as the firſt bold Prologue of his more undaunted Atchievements, and more dazling Glories yet to come.

Then here was *Juſtice* to the height; an impudent French Villain as he was, to croſs the Seas on ſo infamous a Commiſſion as the Rebuilding of the *Hugonot*-Temples, thoſe Altars of *Baal*, which the God-like hand of *France* had ſo juſtly laid in Ruine? an Impiety ſo hainous as forfeited both Life and Soul, and deſerved the ſevereſt Rods and Axes of Juſtice: He deſerv'd 'em, and he had 'em.

Then here was *Temperance* even to aſtoniſhment; here was no launching into Paſſion, no Thunder in his Tongue, nor Baſiliſks in his Eyes, at the ſurprize of ſo execrable a Petition as the imploring his Interceſſion for the loath'd Hereticks Deliverance: Alas, no, his Temperance, like a Boſom-Monſter (as our Author has it) bridled all thoſe Exceſſes, and treated this notorious Suppliant with thoſe hearty profeſſions of kindneſs, and promis'd ſervices, till he betray'd his bones to the Wheel, with a Conduct and Aſpect ſo moderate and ſo ſerene, as the old *Romans* lead their Victims with Flowers and Garlands to their Execution.

Then

Then here was *Prudence* beyond example; firſt, in inflaming the poor French-man into declamations and detractions againſt the Majeſty of *France*, thereby to manage his Tragedy more artfully, by making him receive the Blow from the hands of the Temporal not Eccleſiaſtical Juſtice, as dying more for a Traytor than a Heretick: for though, 'tis true, the laſt was Crime ſufficient, yet leſt the ill-judging world might miſtake, and not think ſo, he was wiſely nooſed into one Crime, to pull down the Vengeance due to the other. But what's the greateſt Prudence of all yet, this politick Heroe all this while was a viſible Member of the Proteſtant Church, knelt at our Altars, joyn'd in our Prayers, and ſhared in our Sacrament and Communion.

But one thing I had almoſt forgotten; the unknown Anſwerer, to prepare us for the more firm ſecurity that a Popiſh Succeſſour's Cardinal Virtues ſhall keep that Honourable and indeed Innocent Path that he has traced out for him, he makes a very long Harangue in praiſe of his adored *Mecœnas*. Firſt, for his Courage, *That his Royal Bloud (as often as his King or Countries Honour or Safety called upon him) was ever as dangerouſly and as freely expoſed, as that which fills the veins of the vileſt Plebeian*, &c. And why not? ſince it is no ſuch wondrous Novelty for even crown'd heads themſelves perſonally to fight their own Battels: I cannot think it any great condeſcention in a Prince (at that time not altogether ſo viſible an Heir apparent) to accept of the Admiralty of an Engliſh Navy; an Employment, where the Glory of it does more than reward the Hazard. So that as I take it, his own Honour as well as his Countries, call'd upon him.

After this, he paſſes to another branch of Princely Endowments, *viz. That his Friendſhips have ever been as firmly maintain'd, as they were judiciouſly choſen: That his Mouth and his Heart have always been ſo true to one another, that his Word has been as inviolate as the Oaths of others: And this noble Conſtancy has not been the effect ſo much of his Honour as his Conſcience*, &c. Without all doubt: Yet I have heard a very odde Story of one Mr. *Coleman* that tipt over the pearch about a year or two ago. I fancy I could draw a Picture with this Label in his mouth, *There is no Faith in Man*, ſo like him, you'd ſcarce know one from t'other: Nay, poor *Jack Catch* ſhall cry out ſhame of all ſuch uſage. There was not that pooreſt Rogue of all the Plot-Martyrs, that had not two or three Guinneys at leaſt at his ſervice, to bribe him to uſe a gentle hand with them and hang 'em out of pain, before he made minced Meat of them. But *Coleman* was ſo trepan'd into *Pluto*'s Court, came ſo unprepared for the *Elyſian*-ſhades, that he that had been Maſter of the Purſes both of the French and Engliſh Monſieurs too, when he came to croſs the *Stygian* Lake, had not ſo much as one poor Obelus to pay his Ferriman's Fare. *Durum eſt poſt omnia perdere naulum.* And methinks this was a little unkindly done; yet upon ſecond thoughts, poſſibly it might be contrived for his good. Fleſh and Bloud is frail, and who knows but he might have had humane thoughts about him, and ſo have fallen from the holy Cauſe; which careful Mother Church, for the ſalvation of his Soul, in her pious and Chriſtian wiſdom, thought fit to prevent, by making a Saint of him without his knowledge: And alas, he was ſhrewdly hurt, was he not? to be tript up into Heaven, and cheated into Immortality.

But here I cannot omit one remarkable Obſervation of Mr. *L'Eſtrange's*, *pag.* 38. ſpeaking of this Princes former ſervices to his Country; where he ſays,

Mr. *L'E. I find ſome people of opinion, that this King in Reverſion, is of the ſame Perſwaſion at this day, that he was when he acquired all thoſe Glories.*

Now if there be ſuch a ſort of people, and ſo ſtrong a Faith in the world, I would willingly be inſtructed what They, or Mr. *L'Eſtrange* for them, mean by *Perſwaſion.* If the Popiſh perſwaſion, then they juſtifie the ſevereſt Reflections in the whole Character, and lay that unprincely and unchriſtian Diſguiſe at his door of kneeling at our Altars, and participating of our Sacraments with all the meaneſt and baſeſt Hypocriſie imaginable; little leſs than dipping in the Diſh, and drinking of the Cup, and kiſſing where he betray'd. But if they mean the Proteſtant perſwaſion, of which Communion he then viſibly was, and they will be but ſo kind as to prove him a Proteſtant ſtill, I aſſure them the Author ſhall burn his Character, and make a publick Recantation for his Miſtake; but at the ſame time they muſt give him leave to write another tentimes bitterer than the firſt: For he that can ſuppoſe a Prince really and truly a Proteſtant, that ſhall for ſo many years together withdraw from his own Communion, and that too not onely ſo manifeſtly againſt his Intereſt, but againſt the very Dictates of his Conſcience, the Duty of his Religion, and the Glory of his God; thereby to exaſperate and embroil a whole Nation in Diſtractions, to inflame and widen all our Diviſions, and in ſhort, to put out both his own Eyes to put out one of his Brothers; and all this for juſt nothing, except a meer Humour, a letchery of doing Miſchief for no other end or purpoſe but meer Miſchiefs ſake, is a character of that unparallel'd Ingratitude, and indeed all that's ill together, that I hope Earth nere bore, nor Hell ere puniſht: for I ſhould be ſorry to think it poſſible there could be ſuch a Creature in nature; neither am I a little ſorry to think there is a people in the world that can fancy there is ſuch a one. I confeſs, the withdrawing from our Communion upon the change of Opinions, may admit of ſome Apology; and our ill circumſtances under that Change, are not altogether ſo wonderful.

Now after this Anſwerer has ſum'd up all his matchleſs Virtues, he tells you in ſhort, *How improbable a thing it would be, how contradictory to Reaſon and common Sence, that the difference of a mans opinion about ſome few diſputable matters of Faith, and not very material Ceremonies of Divine Worſhip, ſhould on a ſudden efface all thoſe good Characters of Magnanimity and Juſtice, Generoſity and Goodneſs, not ſlightly traced, but deeply engraved in his Breaſt.*

Here the Reader may obſerve what a good Proteſtant the Author is, and how prettily he ſtates the little diſparity betwixt the Proteſtant and Popiſh Faith, differing onely in ſome few diſputable matters of Faith, and not very material Ceremonies of Divine Worſhip. As for example: The Deifying of Wafers, the Idolizing of Images, the Invocation of Saints, and making the Milk of a *Mary* almoſt of as great vertue as the Bloud of a *Jeſus*; with twenty other Trifles and inconſiderable Ceremonies. For my part, I would not be he that at *Cadice* or *Salamanca* ſhould make no more difference betwixt the Divine Worſhip of Holy Church and that of Heretick Dogs, for fear the Lords of the Inquiſition ſhould make ſome material Ceremony with me, and treat me with a Cauldron of ſcalding Oyl for my Entertainment. But perhaps our Anſwerer durſt ſay twice as much, if he were there; for no doubt but they know him ſo well, that they'd pardon his Railery, and take it for but a

copy

copy of his Countenance. But whatever our Author's Religion is, his Memory is none of the beſt; for within three leaves after this, he quite forgets himſelf, and unluckily compares the difference between the two Religions *in hæc Verba.*

This Idolatrous Superſtition has been ſo long worn off the minds of the People, and the Reformation ſo deeply and ſo ſtrongly rooted in the Reigns of four moſt religious and prudent Princes; the Church of England *ſo firmly eſtabliſht, and that as much by the purity of its Doctrine, the decency of its Diſcipline, and the innocency of its Principles, as by the Authority of the Publick and the Laws of the Land. The Romiſh Church ſo deteſted both for the dangerous Innovations of its Doctrine, and the Idolatry of its Ceremonies; and ſo odious in the eyes of the People for its pernicious Principles expreſs'd in the villanous practices of its Profeſſors in Maſſacres and Plots,* &c.

But our Anſwerer's Ingenuity can anſwer all this, and tell you, What though their Ceremonies are ſo idolatrous, their Innovations ſo dangerous, their Principles ſo pernicious, their Plots ſo odious, their Maſſacres ſo barbarous, and their Profeſſors ſo villanous? yet a Popiſh Heir preſumptive profeſſing the ſame Superſtition, ſhall be a Lamb, a Dove, a Saint amongſt us upon occaſion, and that too for his Reaſons above-ſaid: For as he told you before, he is a perſon of Royal Bloud, loves his Friend, is a man of Courage, and a Prince, and has been an Admiral. A thundering Demonſtration of a peaceable Popiſh Innocence! Three more ſuch unconfutable Arguments are enough to convert the Turk, and bring in the Jews.

But now from theſe infallible Morals in our Heir preſumptive, the great Bulwark againſt all our Fears, this unknown Author concludes both our Proteſtant Religion and Laws ſecure under him; that the preſent Conſtitution of Government, and the preſent Church of *England*, muſt and ſhall, in ſpite of Fate, continue unſhaken. *If the Popiſh Prieſts are ſuch Incendiaries* (ſays he) *and our moſt potent Enemies, have we not Laws againſt them? and then why are we in ſuch fear? What is left to any Monarch that ſucceeds, but to execute the Laws he finds derived down to him to maintain and preſerve together with his Crown and Dignity?* And though the Characterizer ſeems to be in ſo much dread of thoſe ſwarms of Roman Emiſſaries that will infeſt us under the connivance and indulgence of a Popiſh Succeſſour, he tells you he is quite miſtaken; *The Reign of a Popiſh King will be ſo far from advantageous, that it will be rather deſtructive to all thoſe Jeſuitical Inſtruments; and that it ſhall be ſo, 'tis in the power of every Subject in the three Kingdoms to be a defender of the Proteſtant Religion, if it want it; there being no Information, no Conviction of Recuſants, no Adminiſtration of Teſts or Oaths, that ſhall be wanting, and no diligence that ſhall be ſpared, backt by the Laws of the Land, which then more than ever will be wakened againſt them, which can't be diſpenc'd withal, but muſt be effectual to the utter ruine of the whole Party.* Miracles and Prodiges! And that there ſhall be nothing wanting on the Kings part to do all this, this worthy Author is pleaſed to be his Guarrantee, aſſuring us in his Name, that he will take care to let the Laws have their due courſe; *And whatever his private Opinion may be, whatever tenderneſs he may bear to the perſons he ſhall puniſh, yet he ſhall remember his Obligation to the publick, ſo far as to give 'em up to the hands of Juſtice with the ſame conſtancy of mind, with*

the

the ſame applauſes of preſent and commendation of all ſucceeding Ages, that the immortal Brutus *delivered up his darling Sons to the Rods and Axes of the Lictours*, &c.

I, here's a ſtupendious Character of a Popiſh Succeſſour indeed! What *Iö Pæans* might *England* ſing, if *Rome*'s long hope, their Churches Champion and Reſtorer, their hopeful *Hercules*, would build his *Columnes* and write his *Nil plus ultra* here! But alas, we are deceived, his Labours are to come; there's a peſtilent contagious Northern Hereſie to be rooted out; that many-headed Beaſt of Errors and Schiſms, that like *Cerberus* and *Hydra*, are to be ſubdued, whilſt in the defence of Religion and the Cauſe of God, he's to play a ſecond *Atlas*, and even the weight of Heaven is to lie on his ſhoulders. But our Oratorical Scribler has promis'd Wonders in a Popiſh Succeſſours Name, and elegantly pickt out a moſt excellent *Brutus* for his Compariſon. I remember there was another Roman of that Name, though not of that Nature, whoſe Story is equally as famous and as pertinent to the matter in hand. A *Brutus* the Head and Leader of a Conſpiracy againſt the life of the great *Cæſar*; a *Brutus* that joyn'd his heart and hand with the Murderers, and blended his Dagger in the Aſſaſſination amongſt the thirty mortal wounds that ſtab'd the Majeſty of the World; a *Brutus* to whom the dying Monarch with an Aſtoniſhment more ſurprizing than the death he received, in his laſt gaſp could ſay, *Et tu Brute?* Is my Son, my Friend, my Darling, my Delight, the man I have rais'd, loved, honour'd, cheriſht and defended, is *Brutus* a Traytor?

But to bring our Author to his right wits again, and to ſhew him how unlikely 'tis that the Engliſh Rods or Axes ſhall ever hurt a Son of *Rome* under a Romiſh Succeſſour. If the Popiſh or Jeſuitiſh party have found ſuch Mercy under the Reigns of Proteſtant Kings, but ſhall now on the contrary ſtand the inevitable ſhock of Statutes, Jayls, and Gibbets, under a Popiſh King, the Jeſuits have plotted fairly. If the Pope and his Conclave have no deeper politicks than this comes to, the very Geeſe that kept thir *Capitol* before them, had more Brains than they. If this were the effect of their hopeful Royal Heirs Converſion, Heaven help 'em, for Hell has forſaken 'em.

No, Mr. Littleplot, once in thy life thou art miſtaken; and to convince thee that the Proteſtant Laws will not, nay ſhall not be ſo hard-hearted under his Reign, nor his St. *Omers* Friends treated ſo courſly as thou imagineſt, they have had a little taſte of their kinder Entertainment before-hand. For Example: Were there a Country where Commiſſions of Peace, day after day, and time out of mind, have been taken away for daring but to lift a hand againſt a Son of *Rome*; nay, at the ſame time when all other Recuſants have been proſecuted, and that with encouragement and reward; and all by a Royal Heir's protection and intereſt. Would not any Reader reply, Will he that has been their Guardian-Angel whilſt but their fellow-Subject, ſuffer a hair of their heads to periſh when he's their King?

But yet our new Sir *Poſitive* will defend our Proteſtant Laws even in deſpight of Fate, and tell you, That Juſtice ſhall guide her hand ſo impartially, and poiſe her ſcales ſo evenly, as ſhall be to the admiration of preſent and ſucceeding Ages. Now I fancy I have heard a Tryal, where a Criminal of Quality convicted of no leſs a Crime than the ſubornation and ſtifling of Evidence, and in no leſs a Caſe than where the life of the King,

King, and the ſubverſion both of Religion and Government were concern'd, has been mulkt in the inconſiderable ſum of a hundred pound, payable perhaps at latter *Lammas*; a meer trifle, and ſcarce more than a *Peter*-peny for an Abſolution: Whilſt in the other extream there has been a poor Fellow condemn'd to the Pillory, Impriſonment, and five hundred pound fine, ten times more than he was worth in the world, for publiſhing a ſcandalous reflecting line in a Pamphlet; much leſs offenſive in my ſimple opinion, than a Dagger to kill Kings and ſubvert States. And pray, where will our Proteſtant Laws be? and what even Ballances is Juſtice like to have under the full-grown Scepter of a Popiſh Succeſſour, if his influence is ſo potent in his Minority? No, a *Rhadamanth* for an *Aſtræa* muſt be the beſt of our expectations at that black day. Alas, the See of *Rome* is like the old Lake of *Sodom*, the lighteſt Feather that offends it, ſinks in it; but to its darling Catholick Champions, 'tis a Lake of liquid Gold, where, incircled round in Wealth, Glory, and Preferments, the heavieſt maſſieſt bars of Iron, Swords, Daggers, Poniards, float on the glittering ſurface of Honour, and ſwim ſecurely. Nay, I would aſk any reaſonable man, That if the Jeſuits helliſh Machination againſt the Kings life had taken effect, whether 'tis likely that they feared ſmarting for't either in this world or the next, as dreading a Vengeance temporal or eternal? No doubt but they had fairer hopes than ſo; for had their execrable Blow ſucceeded, the blood of Majeſty might in all probability have found the ſame inquiſition as the firing of *London*: Or if at worſt the world would not have been ſo ſatisfied, were not the Fanatick ſhoulders broad enough to bear both the guilt and the puniſhment? Alas, 'twas but at worſt reviving an old experienced ſhift, a known *pia Fraus* for a Recovery. Has not the Gunpowder-Treaſon (poor innocent Papiſts!) been a thouſand times affirm'd a Plot of *Cecils*? Has not our late deſigne againſt both King, Religion, and Government, in contradiction of the unanimous Voice of the whole Nation in Parliament, been confidently retorted upon the Preſbyterians; and that too without the leaſt proof or ſhadow for't? And then how eaſily might the Papal policy have made a Popiſh Murder a Fanatick Stab? and ſo by the borrow'd face of Innocence, have moſt triumphantly play'd the ſecond part of *Amboyna*, and have ſheath'd the falſe Sword in the falſe Murderers heart, whilſt the true Dagger had been conſecrated, and the real Traytor canoniz'd. Thus wiſely did the prudent *Nero* lay his burning of *Rome* at the poor innocent Chriſtians doors, and then with all the moſt exquiſite ſtudied Cruelties, made the Chriſtian bones rue for what the Infidels hand had perpetrated.

But to return to our Author, I will refer him to ſome modern Records, more applicable to our purpoſe than the Hiſtory of his immortal *Brutus*. Have we not lately perus'd whole ſcrowls of Letters from our Saint Secretary *Coleman* to French Confeſſours, French Miniſters, and all for French Intereſt; and as many *Rome*-wards bound to Jeſuits, Cardinals, and Pope himſelf, fraught with golden Mountains, and promis'd Miracles to be acted by the Royal ---- for *Rome*'s Glory, Catholick Cauſe, and Mother Church: And will any perſon of common ſenſe believe that our truſty and well-beloved Secretary promis'd more in the name of *Al.* than *Al.* would perform. And were all thoſe ſums of money to be return'd from *France* to *England* to be laid out onely in Roſaries, Beades, and Crucifixes. Believe it who can; for for my part I am an Infidel. Alas

no, our hopeful Engliſh Son of *Mars*, that modern *Achilles*, without whoſe Arm our Proteſtant *Troy* could never fall, was no doubt to have been brought over to *Rome*'s Holy War, as once the old *Achilles* to the *Grecian*. The ſubtle *France*, like the cunning *Ulyſſes*, plays not the Pedler with ſuch ſmall Wares, ſuch effeminate Toys and Trifles; but wiſely hides a ſparkling Sword amongſt thoſe guilded Bawbles, a Sword, a Temptation fit for a valiant Maſquerader; an Inſtrument worthy *Rome*'s Hero.

Beſides, have we no Records but *Coleman*'s? Have we not had whole Pacquets from *Al. Al. Al.* to that Prieſt, this Jeſuit, and t'other Cardinal; but more eſpecially with Commendations to his Holineſs, his Adored Holineſs; and all wiſely and artificially coucht in *CHARACTERS?* And can any man, with half the brains of a Woodcock, believe that they were all but ſo many *How do ye's*; or ſome idle Compliment onely to beg a Chip of the Croſs, or a Rag of the Virgins Petticoat?

If the deſignes of *Al.* were honourable, why an Intrigue betwixt the Heir of a Proteſtant Kingdom, and the profeſt and greateſt Enemy of our Religion and Liberties? Or if that Commerce between 'em could by any extorted ſuppoſition, or upon any pretence whatever, be imagined to be innocent, why was the whole Correſpondence diſguiſed in *RIDDLES* and in *CHARACTERS?* Why in ſuch myſtick Cloathing, thoſe fraudulent Miſſives of Hell, and the uſual notorious Maſks of Villanies, Treaſons, and Conſpiracies.

Now from this Teſtimony, I would aſk if it be reaſonable to ſuppoſe that the Proteſtant Religion and Liberty, and the Laws of that wilde Boar *Harry* the Eighth, and his Daughter *Beſs* that She-devil, will be defended by a Popiſh Succeſſour, when in defending of them he muſt rob both the Church and God himſelf of their Right; and as much as in him lies, ſtrike his Dagger into the ſacred Gates of *Rome*, and dart a Javelin at the very heart of Chriſts own Vicar, and Gods undeniable Repreſentative; and at the ſame minute be obliged to dayly Outrages, nay Butcheries too upon the very perſons of Gods Elect, the Pillars of Religion, and the very Succeſſours of the Apoſtles themſelves? A pretty kind of Law, that ſhall oblige him to commit at once both *Murder* and *Sacriledge*; and all this, forſooth, in defence of a Religion, as they'll ſwear for't, ſprung from *Harry* the Eighth's Codpiece, maintain'd and preacht onely by a pack of Reprobate Raſcals, a Baſtard-ſort of Prieſts ordain'd by the by at the Nagſhead-Tavern.----I, but there lies his Honour and Coronation-Oath in the way to a Crown, that ſhall oblige him to do all this. And ſo if there lay a knot of Thieves in a mans way home, that ſhould compel him to engage and promiſe 'em to meet 'em ſuch a day with a good Horſe under him, and a good pair of Piſtols before him, to take the Rode with them, and rob and murder in their company. A pretty piece of Honour that, and a ſtrange point of Conſcience, that ſhall tye him to keep his word with them!

Let us but rightly conſider; is it to be conceived that the Pope with all his wiſdom and politicks, will ever be guilty of ſo much Ill-huſbandry as to make no better Emprovement of ſuch a pretty ſpot of Ground as *England*, when he has once retrieved it again into his own Huckſters hands, a Popiſh Succeſſours poſſeſſion, as to let it lie waſte ſtill, becauſe it has lain ſo for ſo many Ages laſt paſt, with ſcarce any thing more upon it than a parcel of rank Weeds and Thiſtles that have been running up

to

to Seed for above a hundred years together? Perſwade him to it, if you can.

I will onely refer my Reader, for his diverſion, but to one ſhort paſſage in the above-named printed Pacquets of Letters, where his tranſported Holineſs, at the receipt of a comfortable line or two from a very good Hand, and as 'tis to be imagined, a true and truſty Friend, is ſaid to have *Wept for Joy.* Now I would ſeriouſly aſk my Reader, if he believes thoſe precious Tears, that ſanctified Brine, that, like *Aaron's* Ointment, trickled down the Beard of the Reverend Sire, dropt at the hearing of no better News, and at the proſpect of no fairer hopes than this. My life for yours, there was no ſuch meaning in it. No; for once I'll give you a better *KEY* for thoſe *CHARACTERS:* Our Proteſtant Sun, 'twas hoped, was near ſetting when that Dew fell.

From this we come to the power of a Coronation-Oath with a Popiſh Succeſſour; and there our Anſwerers are extraordinary vehement againſt the Character for averring, That if the Popiſh Religion will abſolve Subjects from their Allegiance to an Heretical King, why may it not releaſe a King from his Faith to an Heretical excommunicated People. Upon which, Mr. *L'Eſtrange* remarks,

Mr. *L'E. Take it for granted, there's no truſting to the Oath of a Roman Catholick Prince, and ye cut the very Ligaments of Society and Commerce. There's an end of all Treaties and Alliances, amicable and mutual Offices betwixt Chriſtian Princes and States. Nay, in one word, erect but this Maxime, you turn* Europe *into a Shambles, and put* Chriſtendom *without any more ado into a ſtate of War*, &c. Though by the way, all this makes nothing to his purpoſe: for Treaties, Alliances, and Commerce betwixt Chriſtian Princes and States, have no Affinity with a Princes keeping Faith with his People upon the account of Religion; as had been proved before.

But from this he goes on, and ſays,

Mr. *L'E. I am not ignorant yet, either of the Doctrine, or of the practice of ſeveral profligate wretches of the Roman Communion, in this impious particular: But they are ſuch then that are wholly loſt in Brutality and Blindneſs; and I neither do nor can believe all Papiſts to be equally ſuſceptible of that unchriſtian Impreſſion. It is a Poſition that may be made uſe of at a dead lift to ſerve a political turn: And the Trick will not paſs neither, but upon ſome enthuſiaſtick ſick-headed Zealot, that takes all his Dreams for Viſions, and the vapours of his Diſtempers for Revelations.* Now in my apprehenſion, never did any man ſo forget himſelf as Mr. *L'Eſtrange* has done here: He believes here, that that unchriſtian Impreſſion, as the Allowance of Perjury, is onely the Tenet of ſome profligate wretches wholly loſt in Brutality and Blindneſs. But at the latter end of his Book, *pag.* 83. he down-right contradicts that belief, and ſays,

Mr. *L'E. Pope* Pius Quintus *abſolved the Subjects of Queen* Elizabeth *from all their Oaths of Allegiance to her for ever.* So that now belike it was not onely the Maxime of the above-ſaid profligate wretches, but even of the Great Succeſſour of *Peter*, and the Voice of Infallibility it ſelf; and that too not the product of Blindneſs and Brutality upon Dreams and Vapours, but the deliberate Act and Decree of the Imperial See of *Rome.*

I could make ſeveral other inſtances in this kind, as the Popes abſolving the Subjects from their Allegiance to K. *John*, &c. but 'tis the common

Theme

Theme of all Pens, and ſo much the known practice and principle of their Popes through all Ages, that I ſhall not think it worth my while. Beſides, Mr. *L'Eſtrange* forgets himſelf a little further in this point, and ſays in the ſame 83 page, *That the Romiſh Jeſuit holds that Dominion is founded in Grace, and upon that principle depoſes Proteſtant Princes*, &c. Then adds, *That the Pope may deprive a King of his Royal Dignity for Hereſie, Schiſm*, &c. *(as in the Biſhop of* Lincoln's *Popiſh Principles*, p. 20.) *and after Excommunication, ſays* Mariana, *in caſe of obſtinacy, the People may take away his life.*

After theſe Affirmations of Mr. *L'Eſtrange*, if theſe are the principles of the Pope and Jeſuit, I hope we may ſafely conclude, That they that ſet ſuch little value on the ſacred Dignity and Perſons of Kings themſelves, when once attainted with Hereſie, that not onely their Crowns are forfeited, but their very Lives lie expoſed to the fury and hand of every vile Plebeian, ſhould in all reaſon ſet leſs on the Rights, Priviledges, and Lives of Subjects under the ſame Attainder: for no doubt, if Hereſie can make a forfeiture in the firſt, the Devil's in't if it does not in the laſt. So that by his leave, where's all the Oaths, Honour, and all the Mighty and Illuſtrious Attributes he gives our Popiſh Succeſſour in vindication of the Proteſtant Peace and ſecurity under him, whilſt theſe are the principles not onely of the Jeſuits that ſeduced him, but of the very Head of his Church, that Lord God the Pope? But according to his firſt belief, if this were really the opinion of ſome Doctors, but not all, he would do well to prove that Father *Patrick*, that curſt Incendiary of all our Diſtractions, was not one of thoſe Affirmative Doctors, and *Benningfield* his ſucceſſour another of them. No doubt the ſubtle *Rome* in converting our Heir preſumptive, did not bound its ambition in the gaining one ſingle Soul, but the recovery of a Kingdom was their deſigne. In his converſion they had brought their long Hopes to a perfection, they had found that ſecond *Moſes*, who under the God-like influence of *Rome*, like a *Cloud by day*, and a *Pillar of fire by night*, ſhould guide and lead 'em through all oppoſition and all dangers to their beloved *Canaan*, a Land that flows with *Milk and Honey*, *Rome*'s old *Treaſure-houſe*, that dear *Puteus Inexhauſtus*, England.

And is it to be imagined, if *Fides non eſt tenenda cum Hæreticis* were ever in requeſt, it ſhould be wanting now, on ſo glorious an occaſion; or ſo inconſiderable a Trifle as a Coronation Oath ſhould blaſt ſo forward and ſo ſacred a Deſigne. And if, as he confeſſes, that Tenet is onely made uſe of to ſerve a political turn, I would gladly be inform'd what greater or more political turn it could ſerve, than for the Converſion of *England*, that great Work which the unknown Anſwerer tells us, *Has, like* China, *been a hundred years a ripening.*

But here our Anſwerers continue, and aſſure us we need have no fear of any ſuch prejudice in that caſe from our Popiſh Heir, conſidering, as Mr. *L'Eſtrange* ſays,

Mr. *L'E. If he could ſo ſcandalouſly play the Hypocrite as to change his ſhape at that rate as the Character ſays, and act any part for his advantage, which* Rome *or* Rome's *Intereſt ſhall impoſe upon him, what ſhould have hinder'd him from continuing a Proteſtant to the Eye of the World, though a Papiſt in his heart? ſince that was the onely means to have gain'd him his point.* And as the other Anſwerer enlarges upon it, *If out of the conſcience of an Oath, and the Obligation he believ'd was in it, he has already parted*

parted with the places of the greateſt Honour and Profit in the Kingdom, is it likely he'll ever have a leſs veneration for that moſt religious one he muſt take at his Coronation? Or is it likely if he had made no ſcruple of an Oath, he would have refuſed it at a time when he might have removed all ſuſpicions and Jealouſies of his Religion by it, and thereby have facilitated his way to a Throne?

Now I wonder to what Readers theſe Authors write, that at this time of day they would make us believe that his ſqueamiſhneſs againſt the Teſt and the Oath of Supremacy, made our conſciencious Heir quit his honourable Employments! As we better remember, 'twas not ſo much the Teſt, as the Teſt-makers, that diſguſted him, his natural antipathy to Parliaments, his continual little thoughts of that Great Council, (and leſs of them he will have, if ever he comes to the Crown) with his diſdain that ſuch inſolent Earth and Aſhes ſhould dare to give Laws to his Divinity. So that in ſhort, his Pride, not Conſcience, got the Aſcendant; and whatever advantages he might have gain'd by keeping his Employments and ſwallowing the Oaths, yet ſuch is his perverſe and ſtubborn Haughtineſs, that he would rather cry, *Sink Intereſt, periſh Succeſſion, and even Popedom it ſelf, rather than truckle to what I ſcorn.*

But Mr. *L'Eſtrange*, methinks, of all men ſhould be fartheſt from ſuppoſing it a difficulty in a Papiſt to take an Oath he never intends to perform, when in the 4th page of his Book he grants the very Proteſtants themſelves, nay the Church of *England* Proteſtants, upon occaſion, may do the like: Where he ſays,

Mr. *L'E. In the caſe of a Popiſh King, who is either kept out or driven out from the Exerciſe of his Right by the tumultuary Licenſe of the Rabble, an Oath of Abjuration in caſe of any fair opportunity for him to aſſert his Claim with his Sword in his hand, will be ſo far from engaging any man againſt him, that yielded contrary to his Conſcience to ſwallow it for the ſaving of his Stake, that he will find no firmer Friends to his Cauſe or Intereſt, than thoſe men that are ſtimulated both by Honour and Revenge to the execution of their Duties.*

Now by thoſe firm Engliſh Friends that may take this Abjuration-Oath againſt their Conſciences, he cannot mean the Fanaticks; for they 'tis ſuppoſed are the *Drivers out*, that impoſe this Oath. Beſides, Mr. *L'Eſtrange* is ſo far from believing that Party capable of coming under the denomination of a Popiſh Succeſſour's Friends, that on the contrary it has been the drift of almoſt all his Pamphlets to prove them his onely implacable Enemies. Neither can thoſe firm Friends here mentioned, be underſtood the Popiſh Party; for upon the ſuppoſition of this tumultuary driving out of the Popiſh Heir from his Right, 'tis likewiſe to be concluded that Party will moſt of them ſhare in his Fate; that there will be very few of them left to be put to that Oath of Abjuration: or if there were, and they would take ſuch an Oath, it would be ſo far from doing their buſineſs; that lying under ſuch a brand of Infidelity already (as they do) all the Oaths they could ever take would never be believed: ſo that the ſaving of their Stake that way would be impoſſible. So that 'tis plain (as I ſaid before) by thoſe *Abjuring Oath-ſwallowing Friends*, he can mean no other but the *Church of* England *Proteſtants.*

And yet methinks after Mr. *L'Eſtrange* has ſo long and ſo vigorouſly play'd the Church of *England*'s Champion, ſo ſtrenuouſly maintain'd the integrity and purity of that Belief and Communion, with the undaunted courage of its Profeſſours, continually copying and patterning their Perfections from a no-leſs ſacred Original than the Fortitude, Patience, and Perſeverance of the Primitive Chriſtians; it is a little odd, as I may ſay, from a Proteſtant Defender, and indeed unlike himſelf, after all this, to lay ſo wretched, ſo deſpicable, and ſo cowardly a Condeſcention at their doors; as the Abjuration of Gods Anointed and their native Soveraign to ſave a Stake, a Cow, a Farm, or a Cottage. Aye, but that Abjuration is but a Copy of their Countenance, he tells you. Fie, Mr. *L'Eſtrange*, this is worſe and worſe! What, the Members of the Church of *England*'s Communion ſo notoriouſly break a Goſpel-precept, as to come to a *So help me God*, with a Lye in their mouths, and a Reſerve in their Hearts, to play the Hypocrite, and that too even with Oaths; and ſo do ſo impious an Ill that Good may come of it! Are theſe the true paſſive obedient Sons of the Church, thoſe unſhaken Profeſſors of Chriſtianity, the Martyrs that will be upon occaſion under a Romiſh Tyrant? But cry you mercy: Now I think on't better, I find Mr. *L'Eſtrange* is onely making room for more Maſqueraders; as he made the Fanaticks Papiſts in Maſquerade, ſo he intends to make the Proteſtants Abjurers in Maſquerade.

But to return to our Coronation-Oath: If the Members (as he ſays) of a Religion that profeſſes againſt breach of Oaths, ſhall yet ſwallow one againſt Conſcience for the ſaving a Stake, and that ſo inconſiderable a Stake as the poſſeſſion of a Subject; I ſuppoſe he will allow that a Member of a Religion that abſolves Oaths, will not ſtand out at the ſwallowing one for the ſecuring ſo great a Stake as that of three Kingdoms. So that without any other Evidence than his own, where's the obligation of an Oath, or indeed the leaſt ſhadow of a Truſt to be repoſed in a Popiſh Succeſſour?

But however, Mr. *L'Eſtrange* goes farther, and gives us an Example of the Innocence and Indulgence of a Popiſh King, in favour of Proteſtants, *page* 49. He acknowledges indeed, *That Queen* Mary *did perſecute the Chriſtians:* And before, *page* 26. he yields with the Character, *That ſhe brake her promiſe with the* Norfolk *and* Suffolk *Inhabitants, and with a mean ingratitude to the generous Loyalty of that people, perſecuted and burnt thoſe very men that gave her the firſt liſt to the Crown.* But though, as he grants, all this is true, yet he ſays, *All Princes are not alike: Queen* Mary *perſecuted the Proteſtants;* Henry *the fourth of* France *did not ſo: And it is as good an Inference from the inſtance of* Henry *the fourth, that a Popiſh Heir will not be a Perſecutor, as from that of Queen* Mary *that he will. But where the Popes Authority intervenes, both King and People are bound to obey. And yet we ſee, for all the power of the Pope and the Covenant of* Holy League *to boot, the people of* France, *though Roman Catholicks, would not ſubmit to the diſpoſſeſſing of a Proteſtant Succeſſour; neither did that generous Prince upon the reconciling of himſelf afterwards to the Church of* Rome, *exerciſe any one act of Tyranny over his Proteſtant Subjects: which is enough upon this point.*

Enough indeed, unleſs there were more Truth or more Reaſon in't:

For

For to pass by the Clemency and Moderation, he designes to prove from the Example of this Popish King, here's one of the most notorious falshoods averr'd that ever look'd Light i'th' face. The Roman Catholick people of *France* were so far from admitting this Protestant Successour to the Throne, that 'tis recorded, they shut their very Gates against him; and so little acknowledged him their King, that the Pope and the States of *France* were for setting up no less than three Competitors against him: nay, there were such insolent indignities and oppositions offer'd him, that the onely cause of his changing his Religio nwas, that nothing less than his Reconciliation to the Romish Faith, could gain him his Birthright and his Crown. And all this is so plainly and so amply testified from the French History, that never was any Assertion more false than this of Mr. *L'Estrange*. And then his Inference of a Popish Successours Lenity to the Protestants, from the instance of this Popish King, is the weakest and shalowest that ever any man of sence could have thought on: For this King was at best but one of Mr. *L'Estrange's* Abjurers in Masquerade; for 'tis most apparent that the saving of his Stake, his Crown, not the dint of their Arguments or Perswasion, the strength of the Romish power, not that of their Religion, made him a Convert. And if this King of all mankind had proved a Protestant persecutor, he had been a Monster indeed, and worse than a *Nero*; for he must have acted quite contrary to the Dictates of his Soul and Conscience.

Now more and above all this, the Reader is here to take notice, that out of all the Chronicles of all Ages, and of all the Popish Kings in *Europe*, this is the onely Popish Prince he has found out for an Example of Good-nature, and a true and Favourer of the Protestants. Now I profess, might I advise him, if either the Popish Records afforded no other instance in this kind, or his Reading could not finde it out, he should e'en throw up the Cudgels and answer no more Characters, but believe a Popish Successor's Cause either impossible to be defended, or himself uncapable of doing it.

But this breaking of Oaths still sticks in his Gizard, and he cannot forbear another fling at it.

Mr. *L'E. Taking his position for granted, that a Popish Prince is bound by his Religion, to act contrary to his Oaths and Promises, Honour and Justice, the Dictates of Nature, the Laws of Nations, and the Bonds of humane Society; contrary to all this (I say) and to his Interest too, he must be unman'd as well as unchristian'd; an Excommunicate to humane Nature, and excluded from all the Benefits and Offices of Mankind. It must be a strange digestion sure, that can put over all other Impieties, and turn the violation of all that is sacred in Nature into a meritorious Virtue.*

Never did Mr. *L'Estrange* in all his Fardles of writing sum up so many Truths as in these few lines: For indeed (as he says) a Prince that's guilty of all this, must be both unman'd, unchristian'd, and an Excommunicate to humane Nature, *&c.* if the Gospel and Christianity be truth; for the Doctrine of Christ and his Apostles will pronounce him such a one, But all this while the Reader is to observe, that this great Truth is urged by Mr. *L'Estrange* in favour of his great *Mecænas*, designing it not so much to set this Brand upon a Popish Successour's perfidy in such a case, as to let us understand 'tis a picture of a Popish Successour so strangely deform'd, and so extravagantly monstrous, that 'tis not to be

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matcht or copy'd in Fleſh and Bloud, and indeed has no being in Nature. But not to let him carry it off ſo, what does he think of *Sigiſmond* King of *Sweden*, crown'd in the year 1580. who in the very exact parallel to our preſent ſtate of *England*, being privately bred by his Mother a Roman Catholick, unknown to his Father, and afterwards being elected King of *Poland*, openly profeſt the Romiſh Religion; but upon his Fathers death, return'd to his Hereditary Swediſh Kingdom: where with much difficulty he was received; but under all the ſolemn conditions and engagements that could poſſibly be made between Prince and Subject, of his maintaining and upholding their Lutheran Religion. But on the contrary, no ſooner were the Reins in his hand, but with all the fierceſt Career of Infidelity, as if Hell drove him, he preſently erects Popiſh Churches, places Popiſh Governours in all his Forts and Caſtles, encourages and countenances no other Perſwaſion, but ſtriving by all Arts imaginary to bring in the Romiſh Religion. Upon this notorious Perjury his Subjects gave him the Reward which Mr. *L'Eſtrange* has elegantly allow'd ſuch Perjury deſerv'd; they excluded him from all the Offices and Benefits of mankind: for accuſing him of breach of Faith and miſchievous practices againſt the Government, they depoſed him. And this was done by Lutheran Proteſtants, neither Preſbyterian nor Independent Fanaticks; yet with offer of crowning his Infant-ſon *Vdiſlaus*, provided they might have the breeding of him in their own Belief; which he refuſing after ſeven years Treaties and other Endeavours for accommodation, all in vain, in the year 1607. they crown'd his Uncle *Charles* the third Son of his Grandfather *Guſtavus Errichſon*.

Now how many *Bejeſuited*, *Fanatical*, *Rebellious*, *Covenanting*, *Trayterous*, *Holy-leaguing*, *Diſſenting Pſudoproteſtants*, would Mr. *L'Eſtrange* have call'd theſe *Lutherans*, were his Pen retain'd againſt them? and what Volumes would he publiſh in vindication of *Jure Divino* and unalterable Succeſſion, *&c.* with all the Curſes of Bell, Book, and Candle, againſt them, as he has done againſt the Popiſh Character, for making ſo ſlight of that indiſpenſable Duty, *Paſſive Obedience*; though as ill luck would have it, certainly the buſie Spirit of Mr. *L'Eſtrange* was not then in the world: for there are no ſuch vilruent Records againſt them either in any of the Hiſtorians of that Age, or indeed ever ſince. Now one Remark I would make upon this *Sigiſmond*, to continue the parallel to our Caſe: He was a Prince in his nature as Heroick as we have or can have a Popiſh Heir, worthy of all thoſe praiſes that either of theſe two Anſwerers have given the laſt; and in ſhort, to uſe one of their own words, *A Prince for every thing elſe, bating his Perſwaſion, brave to admiration:* Which one thing muſt more particularly witneſs for him, his being elected King of *Poland*, a Nation which we all know make their choice for a King out of the gallant, famous, and illuſtrious Worthies of all the Princes and Nobility through the whole Chriſtian world. And yet we ſee neither Magnanimity, Juſtice, all the Cardinal Vertues that adorn'd him, nor all the promiſing Perfections and Accompliſhments of Nature, ſtrengthen'd with all the Bonds of Proteſtations, Oaths, or Sacraments, could hold the head-ſtrong Violence of his Religion.

But to return to Mr. *L'Eſtrange*, in anſwer to the Character's proving how improbable, nay impoſſible 'tis to ſuppoſe we may have a Roman Catholick King, *That ſhall diſcountenance Popery, cheriſh Proteſtantiſm, and effectually deter all thoſe that ſhall endeavour to undermine or ſupplant it*, he ſays. Mr. *L'E.*

As to the Influence, which a Popish *Successor may have upon* Ecclesiastick *Matters* (*As in the Character*), *There needs no more to be said in't then this; that the King has been Graciously pleased, to offer the passing of any Bill for securing the* Protestant *Religion, without Barring or diverting the Succession. And such expedients have been also framed to that effect, as have been by great Authority judged competent for the obviating of that difficulty.*

The first part of this Assertion, all the World knows to be truth, but if such *Competent Expedients* have been framed, either the *Framers* of them have been the *Unkindest* Men in *Christendom*, or the three last Parliaments the *Unluckyest:* The first, in either never producing or publishing those expedients for the Nations service, in this time of exigence, or the last in never having the good fortune to meet with them; for if the Parliament at *Oxford* were not damnably mistaken, or very lewdly forgetful, they have declared (*Nemine Contradicente*) that neither they, nor their Predecessors have ever heard or seen one syllable of such a *Frame of Expedients* offered them; so that with Mr. *Lestranges* Pardon, his above named *Great Authority* has been greatly unkind in this Matter, or else their expedients were like one of the *Virtuoso's Engines never design'd for use.* But he goes on. *As to the rest I will not deny, but that it is a hard thing for a Prince to teize and persecute a People of his own Religion, purely* Eo nomine *for their being so. And it is very probable too, that he will connive at Men of that perswasion in many cases, where the Law directs a Punishment. And what is there more in this, than what has been done already more or less from the Date of the Statutes themselves to this very Day: And what is done by the Government it self towards the* Nonconformists *at this Instant! Where is the great Crime now,* (*upon this Admittance*) *in not punishing the* Papists, *so long as the* Protestants *are not persecuted.*

Here the Reader by the by may take notice, that these two Answerers did not confer Notes, for one says a *Popish* Successor will be a *second part* of the *Immortal Brutus*, and the other that he will be a quite contrary manner of Man.

But here I would beg Mr. *Lestrange* to explain himself: if he means by a *Popish* Successors *conniving at Men, of his own perswasion*, to be no larger an extent of Royal favor, than what that party have received in the two last Kings Reigns, the priviledge perhaps of no more than a Queens or an Embassadors private Chapple, for the visible worship of the whole party throughout all *England*, then he contradicts the confessions of all the late *Popish* Martyrs, for amongst all, their *Plot silence*, they unanimously confess they had a fair list for a *Toleration*. And in case of such a *Toleration* in the next Kings Reign, under a *Popish* Successor; what's that less than *Sigismunds* erecting of *Popish* Churches, and with them no doubt placing *Popish* Governors in all Forts and Castles, *Popish* Ministers in all offices of trust, with *Popish* Generals, and *Popish* Admirals upon occasion, encouraging and countenancing no other perswasion, and striving by all Acts imaginary of setting up the *Romish* Religion, and all this dayly pusht forwards farther and farther, higher and higher by Degrees. Alas! the Character never design'd to sham such a ridiculous impossible supposition on the world, that the Persecuting fury of a *Popish* King shall fall down upon us like Fire from Heaven, all of a suddain, and no less miraculously, or that *Popery* or *Arbitrary* Power, should grow up like *Jonas Gourd* in a Night: Alas, *Smith field* Stakes, *Lollards Towers*, and *Inquisition Houses*

are the work of time; and therefore where as yet, open Hostility cannot march, nor greater Conflagrations be attempted, they must have redress to less Games in the mean while, the use of smaller Fire-Brands, and *Foxes Tailes* to tye 'em to.

In the next page he continues very smart upon the Character, part of which to be better understood, I must be forced to repeat.

Char. Speaking of a Popish successor, executing the Laws.

A very pretty chimera? which is as much as to make this Popish King the greatest Barbarian of the Creation, a Barbarian, that shall cherish and maintain the Dissenters from Truth, and punish and condemn the pillars of Christianity and proselytes of Heaven: which is no other than to speak him the Basest of men, and little less then a Monster. Besides at the same time that we suppose that King that dares not uphold nor encourage his own Religion, we render him the most deplorable of Cowards, a Coward so abject, that he dares not be a champion even for his God. And how consistent this is with the Glory of a Crown'd Head, and what hope England *has of such a Successor, I leave all men of sense to Judge.*

Mr. Lestrange. *Behold here's the upshot of his high flown paragraph*

[*A Popish Prince that puts the Laws in execution for the punishing of* Papists *and for the countenancing and protecting of* Protestants, *is little less then the basest of monsters.*] *How comes it then that the Crown of* France *has not treated the* Protestants *there, as this* Pictur-drawer *pronounces, that a* Popish *Successor would treat his subjects here? The* Protestants *have now and then been severely handled, I know, in* France, *as the* Papists *upon some junctures have been in* England: *and now of late wors then usuall. All which hath been influenced as well by reasons of state, as by impulse of Religion. But shall we pronounce the most Christian King the greater monster for his better usage of us* &c.

Now I dare defie the world to find me out that author, that ever wrackt his Brains to labour out such *mormoes* as this; a discourse soe intirely *mal a Propos*, and altogether soe little to his purpose; what can he intend, or what would he argue from this? is there any resemblance between the State of England and France; is the French King, (as the character says) bound *to condemn the pillars of christianity and proselytes of Heaven?* or has he any Laws to *put in execution against the Papists?* doe his Laws uphold no other Religion but the Protestant, and in defence of that, declare Popery Treason, and oblige him to hang every Popish Priest in his Kingdom. Is there therefore the least compulsion upon him to render him that *Barbarian* or *Coward* mentioned in the Character. Nay on the quite contrary is not Popery there the Establisht Lord of the soyl, and the Protestant Religion only an inmate by toleration. Is there any more *Hugonot* Churches to that Great City *Paris*, then one stragling one, like our *Pancras*, for all the Protestants in that Populous Town.

And now what if Mr. L'estrange would bring no less then 20. precedents of good natured French Kings that have not molested the *Hugonots* under them. Has not their own Religion the ascendant of the Nation, does it not flourish and triumph in Pomp, State and Glory, whilst the poor *Hugonot* perswasion only humbly truckles beneath it, and what then, if their Royal mercy does not persecute the Protestants, is there any thing in that mercy so monstrous or so unnatural; or is their any Laws, Restricti-

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ons or Clogs upon the French King that can give such a shock to the soul of a Papist as the Protestant Laws of England.

I confess Mr. *Lestrange* in one clause before was much in the Right, where he affirm'd *the continuing a* Protestant *to the Eye of the world had been a means of gaining the point:* and 'tis no less a truth, that showing the Cards before the playing, has often endanger'd the Game. And indeed I have heard some smart sort of People a little Satyrical upon this Subject. I remember a passage of this kind I read to'ther day, being an invective against *Machiavel* for an unlucky Miscarriage in one of his great Designs, which translated into our *own English* runs thus.

Oh! that our shallow thoughtless *Machiavel* should have so much zeal, and so little Brains to manage it. Such a *Bigot*, such *Principles*, such *Resolution*, such *Infatuation*: Impenetrable to all fooliish effeminate thoughts of humanity; a temper as rough, and as brutal as a second *Ajax*, untainted with remorse or pitty, that hates all thoughts of gratitude, friendship and fidelity, as much as *Rome* loves greatness, as deaf to a Kings interest and a Kingdoms Groans, as *Romes* own wish could form him. That excellent matchless engine for our work, had not this only wretched ill conduct blasted all, and crack't the whole foundation. Had he but play'd the sly and wise *Ulysses* till under his disguise he had stoln their *fatal Palladium*, and left their ruind *Troynovant* guardianless and defenseless, our Glory had been compleat.

How might our great, our adorable Machine have succeeded, had not this unlucky *Marr-al* ruind it? How might the reaking Gore of Butcher'd Infidels have fatten'd the Land, and with the Steam perfumed the Skies, and smelt sweet in the Nostrils of the Saints. We had a time, we had a day, a favourable smiling Courting Hour, the morning Dawn to our great *Jubile*: But oh! that dear, that blest Minute's gon. A Curse of all unthinking greatness! How might this mighty Hunter have pursued the glorious Game, like the immortal Roman *Tullia* that drove her Chariot over her murder'd Fathers heart, and Rod tryumphant o're the crackling Bones of Majesty, had he not so rashly pull'd off the Vizard too soon, thus senseleslly turn'd up his Cask, and show'd the fatal Face within it. And by that only accurst unfortunate Act, waken'd a whole alarum'd Nation to snatch the Reins, from this bold Rider, and cry, *stop Jehu.*

Well, but Mr. *Lestrange*, through almost all his whole Pamphlet is still upon the impossibility of *Popery*, and *Arbitrary Powers* advance into *England*. Page 82. he says, *take the matter as they suppose it, a King upon a Throne that's principled for Arbitrary Government and* Popery, *but so clogg'd and shackled with* Popular *and* Protestant *Laws, that if he had never so great a mind to't, there's not one Subject in his Dominions, that would dare to serve him in his Design.*

Now the King of *France* we see has made himself absolute; and that as I take it by the help of his Subjects; and why *English* Men should not dare to do any thing, that the *French* have done before them, I cannot understand. Neither do I find, but a *Popish* King might not only have good *Irish Hands* out of his Dominions, but good *English ones* too upon that occasion, for besides his *Popish* Friends, we have but too many of all Religions, but more of no Religion at all, whose desperate Fortunes would make their hearts leap at so pleasing a motion, and push for a change at any rate to fish in troubled Waters, and that too notwithstanding

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ing *the hazard of their Necks, upon a Scheame of Law which he propoſes* Pag. 40, *to be form'd for that purpoſe.* Nay that Scheame of capital Laws ſhould ſerve for an incentive to their Reſolution, and make 'em wade the deeper, the more unſafe and dangerous it ſhould be to retire.

In the foregoing Page he ſays,

Mr. Leſt. *that poſſibly there may be a* Popiſh *King that may not have the will to change the Government, in reſpect of the immorality of inclining to ſuch a violation of his truſt and word, but moſt certainly not, in regard of ſo manifeſt an inability to bring it to paſs.*

Now 'tis evident the Plotters and Jeſuites have not believed it ſuch an impoſſible exploit, and why may not a Prince of their own Opinion, and their own Induſtry for *Rome*, upon the preſumption of whoſe principles and for whoſe ſake their whole Machine moved; with a Crown on his head, and a Sword in his hand believe as they do? So that were there a real inability in the caſe, yet if the blindneſs of zeal and the over-ſight of Ambition ſhall not diſtinguiſh that inability to be *manifeſt* till the event & fatal ſucceſs has proved it ſo, what ſhall that hinder his endeavors in attempting and proſecuting it, and then where's the certainty of his will againſt it. And theſe endeavors once proſecuted amidſt all the violent Inrodes or ſubtle Attaques that ſhall be made for *Popery* and Slavery, no God ha' mercy to his Kindneſs for't, it is none of his fault that he lays his Bones by the ſeige, and does not live it out to put us to *Storm*.

And I need not inſiſt how far the Peace, Proſperity and Freedom of this once flouriſhing Kingdom will ſuffer under ſuch a ſeige and how far they will be dayly haraſſ'd and gall'd with ſo potent and ſo preſſing an Enemy. At beſt they muſt expect to have their Laws ſnapt aſunder as often and as faſt as *Sampſons* cords, and their City gates in the ſcuffle twing'd off, and if at laſt they play the Philiſtians, and live to pick out both his Eyes for't, the end of all muſt terminat in *Sampſons* fate, they'll have an old heavy roof pull'd down both upon his head and theirs together.

The next thing Mr. L'eſtrange falls foule upon, are the Acts of Parliament recited in the character, and here he either tells the Reader *they are nothing to the characters purpoſe*, or if they are, he finds ſuch flaws in the Law-makers that made them, that they are *unreaſonable*, and conſequently *void* in themſelves, as you ſhall hear anon. And ſo he fairly trips up the heels of Kings, Lords and Commons at once, and makes their whole authority inſignificant becauſe their Laws are againſt Mr. L'eſtranges inclination.

Firſt, he's very angry with the character, *for advancing the* Popiſh *Succeſſour firſt from the Poſſibility of a good man, then from bad to worſe, and at laſt to a downright Traitor: and that from a ſtatute of Queen* Elizabeth, *that declares every ſubject of England, that ſhall take abſolution from Rome, or own the* Popes *ſupremacy, or pay any Fealty to the See of Rome guilty of High Treaſon.* And then he anſwers this by ſaying, *there are two proviſoes in the Act that makes the caſe ſomwhat different from what the Characteriſer has ſtated it. viz.*

1 Provided alway, that for as much as the Queens Majeſty is otherwiſe ſufficiently aſſured of the faith and loyalty of the temporal Lords of her high Court of Parliament: Therefore this Act, nor any thing therein contained, ſhall not extend to compell any Temporal Perſon, of or above the degree of a Baron of this Realm to take or pronounce the Oath above ſaid, (viz. of Supremacy) nor to incur

cur any penalty, limited by this Act for not taking or refuſing the ſame &c.
2. Provided alſo, that if any Peer of this Realm ſhall hereafter offend contrary to this Act, or any Branch or Article thereof, that, in that and all ſuch caſe and caſes, they ſhall be Tryed by their Peers, in ſuch manner and form as in other caſes of Treaſons they have uſed to be tryed, and by no other means.

Now I would defie any impartial Reader to Judge if ever any thing was ſo weakly and ſo impertinently urged as theſe two Proviſoes. The firſt tells you that the Queen was ſo aſſured of the Loyalty of her Nobility, that ſhe would not put them to the trouble of Swearing to confirm it, as the Law required from her Inferior Subjects, but on the other ſide the ſecond Proviſo tells us that notwithſtanding that, if any of them offended againſt the Law or any Branch or Article of it, they ſhould find no more Mercy than the meaneſt Commoner in her Kingdom, but be equally Tryed for High Treaſon. Now what he drives at by this objection or what favor theſe Proviſoes make for a Popiſh Heir, I declare I cannot Imagine, neither do I believe he knows himſelf.

Upon this he comes to a touch of Conſcience, and ſays; *It would be well if every man that preſſes with this unprecedented rigor upon the Perſon here in Queſtion, would lay his hand upon his Heart, and ſay, if the King has Pardoned me Ten Thouſand times more than this comes to, with what reaſon or Conſcience can I Importune His Majeſty thus bitterly againſt his Brother.*

Ten Thouſand times more than this comes to, is a very great diſproportion. But thus much I am certain, for the Heir of a Proteſtant Kingdom, and the Son of a Proteſtant Martyr, to be perverted to the Religion and Intereſt of *Rome*, ſo notoriouſly deſtructive to the *Engliſh* Government, and thereby to be the cauſe of all thoſe Diſtractions in the Nation, that tye up the Hearts and Hands of the Subject, from their Duty to the beſt of Princes, and weaken both his greatneſs at home, and his Alliance abroad; and not only this, but to be ſeduced to a perſwaſion, in ſuch a juncture of Affairs, on whoſe only ſcore, have all the late Conſpiracies againſt His Majeſties Sacred Life been contrived and animated, This I ſay, is bad enough, but to find out a man Guilty of Ten Thouſand times more than this comes to, and Pardoned for it too, is (to uſe his own word) to give us an Original of an *unprecedented* Criminal, and as *unprecedented* Mercy. But if he intends this as a laſh againſt the Author of the Character, I'le venture to clear him, for to my knowledge, he is a Perſon ſo far from laying his hand on his Heart, and owing any Benefit to Royal Pardons or Acts of Oblivion, that I muſt ſay this truth for him. *January* 48 was paſt before he was Born.

In the next Page he confeſſes that the Strongeſt Argument he finds in the whole Character is this. Char. *if ever a Papiſt mounts this Throne, then all their murmurs their petitions, proteſting and Aſſociation Votes will be remembred to the purpoſe*, upon which he makes this remark. *Mr.* L. *Now what can be a greater Indignity to the Juſtice and Reſolution of that Illuſtrious Body* (*viz.* the Parliament) *then to imagine ſo narrow a thought could any way influence the Candor and Solemnity of their Debates.*

Yes, indeed, what greater indignity then to imagine it. For if as the Character *ſays*, and Mr. *Leſtrange grants*, they will be remember'd to the purpoſe, and the Heretick Dogs, upon his mounting into the Throne may live to be hang'd for their Barking, what greater indigni-

ty to the Courage and Reſolution of thoſe Illuſtrious Patriots then to imagine they'le ſlacken their Votes and Debates againſt a Popiſh Succeſſion for fear of his Revenge. So cowardly a thought indeed, (as he ſays) would be *too narrow* for the Souls of *Engliſh* Men.

From this he comes to the main point the Characters proving the Succeſſion of the *Engliſh* Crown to be wholly ſubjected to the diſpoſal Determinations and Limitations of Parliament.

The Parliament (*ſays the Character*) 25 *of* Henry *the* 9th, *ſetled the Crown upon the Heirs of that Kings Body by Queen* Anne, *and in the* 28 *repealed that Act, and intayl'd the Succeſſion upon the Heirs of his Body by Queen* Jane, Mary *and* Elizabeth *being declared illegitimate. And in caſe they died without iſſue then the Parliament Empowr'd him by the ſame Act to diſpoſe of the Succeſſion by his own Letters Patents or his laſt will. In the* 35th. *Year of his Reign the Parliament granted the Succeſſion to* Edward, *and for want of the Heirs of his Body to the Lady* Mary, *and the Heirs of her Body, and for want of ſuch Heirs to the Lady* Elizabeth, *under certain Limitations and Conditions contain'd in that Act.*

But to prove all this nothing to his purpoſe he makes theſe ſix Objections.

Mr. Leſt. *Firſt, he ſays the Characteriſer infers that a Parliament may Order or Diſpoſe the Succeſſion. But whither they may or no, here's little or nothing proved from theſe Citations. Firſt under the ambiguity of the word* Parliament, *he would have this thought to be the ſingle Act of the Lords and Commons, when the Enacting authority of it was ſolely in the King.* This firſt Objection has more quibble than reaſon in it, and deſerves no ſerious Anſwer. For the Character is ſo far from ſtarting up an Ordinance inſtead of an Act of Parliament, that no man of ſenſe can extort any ſuch meaning from him.

Secondly he ſays. *Theſe Statutes do not ſo properly tranſfer a Right, as declare and notify the Perſons, for the prevention of diſputes and competitions, as appears by the preamble to that of the* 28th. *Statute.*

Wherefore we your moſt humble and obedient Subjects, in this preſent Parliament Aſſembled, calling to our Remembrance the great Diviſions which in times paſt have been in this Realm, by reaſon of ſeveral titles pretended to the Imperial Crown of this Realm. which ſometimes and for the moſt part enſued, by occaſion of ambiguity and doubts, then not ſo perfectly declared, but that Men might upon froward intents expound them to every Mans ſiniſter Appetite and Affection, and Poſterity of the lawful Kings and Emperors of this Realm; whereof hath enſued great Effuſion and Deſtruction of Mans Blood, as well of the great Number of Nobles, as of other the Subjects, and eſpecially Inheritors in the ſame, And the greateſt Occaſion thereof hath been, becauſe no perfect and ſubſtantial Proviſion by Law hath been made within this Realm it ſelf: When doubts and queſtions have been moved and proponed of the certainty and Legality of the Succeſſion, and Poſterity of the Crown, &c.

Mr. L *Now ſo far is the intent of this Act from diverting the Succeſſion, that the expreſs end of it was the ſetting of it right, by the avoidance of a former ſettlement upon the nullity of the Marriage. And afterward* 26th. *of the ſame King. cap.* 2. *The Act here before mentioned is called*: The Act for the eſtabliſhment of the Succeſſion of the Heirs of the Kings Highneſs in the Imperial Crown of this Realm. *Mr.* L. *Now there's a great deal of difference betwixt tranſlating the Succeſſion from*

from the wrong to the right, and the diverting it from the right to the wrong.

Now certainly never had any objection leſs ſenſe in it then this, for if this Act impowr'd the King upon the failure of *Edward*, *Mary* and *Elizabeth*, to give the Crown to whome he pleaſed, as really it did, and that muſt be expounded to give it only to the *next right Heir*. Now their could be but one right Heir in the caſe, and conſequently if that *right* ought to poſſeſs, the empowring the King, to diſpoſe of the Crown where he pleaſed, was downright nonſenſe and a palpable contradiction in the very words. So that for inſtance had *Henry* the *8th* Upon preſumption of this Act, out of ſome particular inclination, bequeath'd the Reverſion of his Crown to a Tenth Cozen removed inſtead of a Firſt, and this Law had been to have been read by Mr. *L'eſtranges* Spectacles, the very end they made it for, (*viz.*) to keep peace and quiet had been utterly deſtroy'd; for inſtead of Reconciling all differences between future pretenders, and fixing the ſucceſſion, it had only given new occaſions for freſh Feuds, and ſo the Parliament had only wiſely made an Act to ruine the very *intent* of it's *Creation.*

Mr. L. *Thirdly, this change and diſpoſition of ſettlement though it paſed all the formalityes of Bill and Debate, yet the Firſt ſpring of it was from their certain knowledg of the Kings Pleaſure to have it ſo, without which they durſt never have ventred on ſuch a propoſition.*

Mr. L. *Fourthly, matter of Fact is no proof of Right, and eſpeciallly a Fact accompanied with ſo many circumſtances of* croſs Capers *and contradictions, as the pronouncing of the ſame perſons to be both Illegitimate, and legitimate,* &c. *And a Man cannot imagine, without a ſcandal to that Grave and wiſe Aſſembly, that the levity of thoſe Councels and that humor of Swearing and Counter-ſwearing could be any other than the caprice of their new Head and Governor.*

Now pray obſerve the ſlyneſs of this ſlur he puts upon Majeſty: He cunningly inſinuates that Matter of Fact may not be Matter of Right, and that when the *Humor*, *Caprice* or *Pleaſure* of a King influences the Votes of his Parliament to make it ſo.

Now upon conceſſion of Mr. *Leſtranges* opinion, here's a broad gate opened for a Rebellion; for by his Argument 'tis but diſallowing the rightfulneſs of *Hearth money*, and indeed almoſt all the reſt of the Kings Revenues becauſe the King generally askt the Parliament money firſt, and ſo ſince the *firſt ſpring of thoſe grants were from the knowledge of the Kings pleaſure to have it ſo*, 'tis but Mr. *L'eſtranges* denying the matter of right in this caſe, and ſo he makes the King a Tyrant to demand his own, and thereupon encourages the Subject to the moſt impudent undutifulneſs and diſloyalty in nature. Now thoſe *croſs Capers* and *contradictions*, as he calls them, in declaring the ſame Perſons one while *Illegitimate* and afterwards *legitimate* is one of the greateſt Arguments that the conſervation of a Nations Peace, was held a greater piece of Conſcience in that Age, then the maintaining the right of Blood, when Illegitimacy it ſelf upon occaſion could be reſtored to the power of Succeſſion. Neither was there any ſuch *Swearing* or *Counterſwearing* or any ſuch levity (as he calls it) in that grave Aſſembly, for the Oath they enjoyn'd the People in fidelity to the Kings Heirs could have no other meaning than whilſt they were *Lawfully* ſo, and in all Juſtice the Obligation of it expired in courſe, when the *Law* declared

them no longer ſuch. Nor was it indeed any more than the Tenure of our preſent *Oath of Allegiance*, in which we ſwear to be *faithful to the King's lawful Heirs and Succeſſors*, which the Ignorance of ſome People has uſed as an Argument againſt the changing of Succeſſion; as thinking they have ſworn fealty to the next of Blood, whereas in reality there's nothing in that Oath that binds them to the *Perſon* but the *Thing*, to no particular Man any further than as he is *Heir* and *Succeſſor*, *Lawfully* ſo, and no Man truly is either *Heir* or *Succeſſor* till he *Inherits* and *Succeeds*, and as 'tis moſt ridiculous to think the intent of an Oath of Allegiance is to make a Man Swear Loyalty to a fellow Subject, as as the greateſt *Heir* apparent is no more whilſt the King Lives, ſo the duty of that part of the Oath cannot neceſſarily be underſtood to commence or take effect till the preſent Kings death, and then if in the mean while the abſolute Power of the Land, the King, Lords and Commons have conſtituted a new Heir and Succeſſor, the obligation of that Oath of Allegiance can have no other Aſpect, then to the Heir and Succeſſor ſo conſtituted.

Mr. Leſt, *fithly, with Reverence to the utility and conſtitution of good and wholeſome Laws, it is not preſently to Cite a ſtatute and ſay*, there's a precedent, *for thoſe Laws that are repugnant to the* Light of nature *and* Common Right *are Nullities in themſelves.*

Now heres one of the boldeſt Maſter ſtrokes of the pen that ever came in print. This point once gain'd, all the *Proteſtant* Laws ſince the reformation, and the whole fabrick of the preſent Government are totally ſubverted. 'Tis but a *Popiſh* Succeſſors believing aud maintaining that all the *Proteſtant* Laws ever ſince *Henry* the 8*ths.* perverſion are againſt the *light of nature*, and conſequently *Nullites in themſelves:* So down goes the *Proteſtant* Church, up ſtart the old Statutes *de Hæretico comburendo*, the old *Smith field* Fire-works, whilſt *Popery* comes in in the open face of day moſt triumphantly introduced even by the awful Divinity of Law and Juſtice for its Supporters. So that after all Mr. *Leſtranges* Vindication of the *Honor*, *Honeſty*, *Veneration of Oathes*, *Performance of Laws*, and *Preſervation of the* Proteſtant *Religion* in a *Popiſh* Succeſſor, he has very ſubtly found him out an Evaſion to be a greater Tyrant and Devil than the Author of the Character could paint him, and that too with all the Innocence in the World, and even without the leaſt Blemiſh of Infidelity. But to come a little nearer to him, in the firſt Place theſe Acts for the ſettlement of the Crown were ſo far from being repugnant to the Light of nature, that on the contrary 'tis evidently manifeſt that the Law-Makers that made e'm mov'd by no other Guide or Light but that.. For ſince *ſelf Preſervation* is the firſt and greateſt thing that the light of nature teaches all Mankind, the very preamble to the Acts confirm us that *the preſervation of themſelves and their Heirs in Peace and Tranquillity, and to avoid the future Effuſion of* Engliſh *Blood*, was the ſole End and Deſign of thoſe Acts.

Secondly theſe Acts have nothing repugnant or deſtructive of common right. For if by common right, he implies a right to any poſſeſſion or pretenſion derived from human Power and the Laws of Man, then 'tis plain by the Conſtitution of our Government, where our Laws are not like theſe of the *Medes* and *Perſians*, that the Law-makers that *gave* can *take*, and in that reſpect there's no right ſo firm, which the abſolute Power of the Law lying in the three States in Parliament cannot ſhake.

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But if by common right he means a right derived from the Laws or Commands of God, and therefore those Acts of Parliament are nullities in themselves, because repugnant to the Rules and Duty of Christianity. Then he would do well to tell us when that Law of God was made or that Command given. But that there is no such Law nor any such Rules of Christianity is plainly to be demonstrated from the most eminent precedents of holy writ; where we find proximity of blood has been so far from challenging that unalterable Right of Empire that on the other side there have been several Changes of Kings made in that case even amongst Gods own People and that always by his *Consent*, and sometimes by his special *Order*. Besides if any such Law of God had been made, and left us in holy Scripture, 'tis certain that Law ought to have no more obligation over one *Christian* Kingdom than another, and then consequently *Venice* and *Holland* that have no Kings at all, and *Poland* that always elect their Kings, by Mr. *Lestranges* Inference live Age after Age in continual Violation of Common Right, the Duty of Christians, and the Laws of God. I do confess I have heard of a Command of *Christ* that says, *Let every Soule be subject unto the higher Powers; for there is no Power but of God; whosoever therefore resisteth the Power resisteth the Ordinance of God, and they that resist shall receive to themselves Damnation*; and therefore if the higher Powers of *England* the King, Lords and Commons are an Ordinance of God too, it is an Article of my Creed, That he that denies their Authority and Power, and not content with that only, endeavors to perswade and seduce rhe rest of his fellow subjects to the same denial is not only a Traitor to his Country, but from Christs own Sentence shall receive, if possibly, a double Portion of Damnation.

But now for his Sixth Observation on this Statute.

Mr. L. *Lastly he brings instance here to prove that a Parliament may divert the succession, but he shows withal, that there can be no security even in that Exclusion, showing that what one Parliament does another may undo, so that now we are upon equall Tearms of security or hazard, either in the exclusion of the successor or in restraining him, for if he be tyed up by one Parliament, another may set him at Liberty; and if he be excluded by one Parliament, another may take him in again.*

Now certainly this is the most comical humor I ever met with, to advise a Parliament to have a care of excluding a Papist for fear another Parliament restore him. Perswade e'm to fear that once, and make e'm Jealous of fancyes and *Chimeras* indeed. But to dissipate all shadows of any such dangers, there are some heads as wise as Mr. *L'estranges* (no disparagment) that are of opinion if one English Parliament once exclude a Popish successor we may safely defy Five Hundred Parliaments afterwards to restore him. The disinheriting of a Popish successor being a kind of *Limbo*, that if we have once got him into it, 'tis damnable odds that all the intrest of *Rome* with Ten Millions of *Masses* never get him out of it. I must confess if we could have a Parliament of Mr. L'estranges particular choosing, the *Consistory* of *Cardinals* for the House of Lords, and *St Omers Colledge* for the House of Commons much might be; but till then we are pretty safe in that point.

But amongst all Mr. L'estranges despicable thoughts of the Decrees and power of Parliaments in Henry the Eight's days, he clearly forgets to answer that Act of Parliament of Queen *Elizabeths* mentioned in the Character, in which 'twas made Treason for any man to affirm that the

diſpoſal of the Imperial Crown of England lay not in the Queen and Parliament, and indeed that Act comes ſo near the preſent face of the affairs in England, that it was made upon the ſelfe ſame occaſion, that the Bill of Excluſion was endeavour'd by the late Parliaments, (*viz.*) with an intention of putting by *Mary Queen of Scots* the then next Popiſh Heir from the Succeſſion, had not her Conſpiracy againſt the Life of the Queen, put an end to all farther care, by the forfeiture of her head. But theſe Six Objections with the help of *Common Right* and the *Light of Nature* may ſerve to anſwer both; and truly Mr. L'eſtrange has given us the top of his Politicks, and the utmoſt ſtrength of his Reaſon for the defence of a Popiſh Succeſſor, in oppoſition even to the Supreme Authority of the Nation, and againſt all the precedents of Laws and Hiſtory. But alas! what ſignifies Supreme Authority, Preſidents, Laws, *&c.* There's nothing ſo ſacred which ſtands in their way, that the Champions of *Rome* muſt not endeavor to overthrow, and when the Popiſh Intereſt cries *Halloo*, they muſt *Bark* at leaſt though they cannot Bite. Now 'tis plainly to be diſcovered at what Foundation he ſtrikes, by leſſening and enfeebling the *Legiſlative* Power of the Nation, and though he wiſely lays the Scene at ſuch diſtance as the remoter Age of *Henry* the *8th*, yet we underſtand where he aims the laſh he gives, and what Gall his Ink's made of. But truly in his Remarks and Reflections upon the *Capriches* (as he calls them) of *Henry* the *8th*, with the weakneſs of his great Council, the ſhallowneſs of their Debates, and the invalidity of their decrees, he chooſes the ſafer Subject. The Majeſty he reviles, and the Authority he ridicules, being ſo long ſince inoffenſive Duſt and Aſhes, that he has this Reaſon for his Boldneſs, and this ſhield for his Defence.

Nulli gravis eſt percuſſus Achilles.

But to anſwer thoſe ſtrait-laced Conſciences that ſo vehemently maintain and aſſert Succeſſion to be *Jure Divino*, and cannot be alter'd by any human Laws, I will put this inſtance.

Suppoſe a King has two Sons, the eldeſt of which, ambitious of a Crown, and miſlead by the ill Counſel of his Prieſts, favourites or the like, conſpires to depoſe his Father, and in Order thereunto, confederates with ſome neighbouring Monarch; who upon aſſurance given him, by this Aſpirer of reſigning of ſome part of his Dominions to him, or becoming tributary to him, furniſhes him with Money and Men, by which aſſiſtance he flies out into an open Rebellion againſt his Father, upon wch the Father commiſſions his younger Son to fight this Rebel Prince, who beats him, and makes him fly out of his fathers Dominions to that confederate neighbours Protection, upon which the King with the unanimous conſent of his loyal Subjects paſſes an Act for a total Excluſion of the Elder ſon from the Crown, and to place the Succeſſion in the younger. Now will any Man ſay that this is not warrantable and juſt both by the Laws of God and Man. For if it be unwarantable, and that this Rebel Prince muſt ſtill ſuceeed, then conſider what follows.

Frſt, here's a manifeſt obſtructing of the diſtribution of the greateſt Juſtice both human and divine. For whilſt this Prince continues ſafe by his Flight, and his forreign Protection, from any perſonal Sufferance for his Crimes, and at the ſame time 'tis granted he cannot ſuffer in his

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Birthright, then this indiſpenſable continuation of ſucceſſion confers the greateſt Earthly felicity and reward *viz.* a Diadem on the greateſt of Criminals, one *Doubly* a Traitor not only againſt the Lords anointed, but even to the Fountain of his own Royal Blood, and the Author of his being, a Father.

Secondly, it makes crown'd Heads the moſt miſerable State of all mankind; nay they are below the meaneſt Peaſant in their Kingdoms: For the vengeance of a Subject, having the Power to diſinherit, ſhall perſue a Rebel ſon even to the *Eaſt Indies*, whilſt a King, who they ſay, *has, or ſhould have long hands* ſhall notwithall his thunder reach the worſt of rebels croſs the next Sea, or perhaps the next County. So that where's their boaſting themſelves to be Gods Vicegerents, when they alone of all Men are moſt debarred that greateſt Prerogative of a Diety, REVENGE.

3*d*, By this means Majeſty that ſhould be moſt ſacred, and the perſon of it moſt religiouſly guarded, and defended, lies more expoſed than all Mankind beſides, for if it be true that.

Filius ante diem patrios inquirit in annos.

And the luſt of Inheritance makes the Blood of the Impatient Heir boil high for poſſeſſion, then 'tis moſt true, where the Inheritance is Greateſt, and the Temptation Strongeſt, as in the caſe of a Crown, that there the Blood boiles higheſt. And if ſo, and Birth-right be ſtill unforfitable, then to the ſtrongeſt Temptation here's the leaſt danger, and the greateſt Encouragement for gratifying that luſt, and accompliſhing all ſuch tempting deſires. So that upon this poſition, who ſo arm'd for a Traitor as he that's Born to a Crown, and who ſo unſafe as he that wears it. But ſurely 'tis inconſiſtant with that particular care, that God takes for the Preſervation of Kings, to entail that *Jus Divinum* upon them, that places them infra *ſtatum Humanum*.

However to give a little clearer light into this great point of Succeſſion I ſhall trouble my Reader with one inſtance more.

It cannot be diſputed but that either *Queen Mary* or Queen *Elizabeth* did ſucceed to the Imperial Crown of *England* not by *Divine Right* of Succeſſion, ſince Queen *Elizabeth* was Born whilſt Queen *Katharine* the Mother of Queen *Mary* was living, but one of them muſt undoubtedly enjoy the Crown *Jure Parliamentario*: if the latter, (as cannot be denyed) and that Succeſſion is *Jure Divino*, then ſhe was an *Uſurpeſs* upon the Right of the Houſe of *Scotland*: and what then is the conſequence of all this!

Firſt, it ſhakes, and ſtrikes at the Foundation of the Church of *England*, which derives all its Power and Authority from the Crown which began in King *Henry* the 8*ths*, and were more fully confirmd by Queen *Elizabeth*, and therefore the Church of *England* was ſetled by a Princeſs *de facto* and not *de jure*, inſomuch that it undermines the very *baſis* of the Hierarchy and Eccleſiaſtick power, and the order of the whole Clergy, who derive their Diſtinctions and Ordinations from that Queen.

2ly. It may call in Queſtion all the Grants of that Queen, which have not been confirmed by the *Scottiſh* Line, and deſtroy the many and great Priviledges conferr'd on both the Univerſities.

3ly. According to the Rule of *Jus Divinum* it may raise a Question hereafter of what validity those Honors are which that Queen was pleased to confer upon several great and eminent Families.

Lastly it would well become many worthy and learned Men seriously to consider whether they do not labor to do the Work and Drudgery of the Church of *Rome*, who assert so fatal a Principle, whereby they make Queen *Elizabeth* an Usurpress, and build the superstructure of the Protestant Religion, the right of the Church, and the Legality of the whole Clergy of *England*, upon such a sandy and ruinous Foundation as the High and Mighty *Jus Divinum*. But if we will allow that Princess our lawful Queen, which I hope no Man will have the Impudence to deny, then the disposal of the Crown by Parliament is just.

But if *Jus Divinum* that lay buried 44 Years together must make a Resurrection in our present Distractions of *England*, and both *Honor* and *Conscience* render an exclusion Bill unlawful, how came the proposition of making a Popish Successor but a *Nominal Prince*, and setling the Administration in Protestant hands: If that may be, then here's *Jus Divinum* quite laid aside: for Divine Right of Birth entitles a Prince to the power as well as the name of a King, and if that right be sacred and inviolable, no *one* part of it more than another ought or can *lawfully* be *alienated*. But if the *greatest part* of it be by the *greatest Authority* allow'd *justly Alienable* by *Act* of *Parliament*, there's an end of all Divine Right, and a *concession* of the *Jurisdiction* of *Parliaments*, insomuch that if they may *legally* take away the *Kernel*, and leave only the *Husk* of Succession, by the same Authority they may as well take away *both*: and a *total* Exclusion is no more repugnant to *Honor* or *Conscience* then an Exclusion *in part*.

But if any Man has a curiosity to examine the Effects of Exclusions *in part*, *viz.* Limitations and Restrictions that have been put upon the *English* Crown, I will only advise him cursorly to run over the contests between King *John* and the *Barons*; *Henry* the 3*d*, *Edward* the 2*d*, and *Richard* the 2*d* and their Barons, and the troubles of *Henry* the *6th*, and the several Agreements made between him and the D. of *York*, andhe'le easily satisfie himself that notwithstanding the several Agreements Restraints and Limitations put upon the Crown, and those confirm'd not only by Acts of Parliament but solemnly ratified in the Face of *Heaven* by many *Oaths* and dreadful Excommunications by the Church, yet none ever held: but so soon as those Parliaments were dissolved, or the first opportunity or advantage happen'd, those Kings by the ill advice of their *Favourites* and *Minions* broke all, whereupon both parties flying to Arms, the King accusing them of *Treason*, and they *Him* of *Perjury*, the rise of all those long and bloody Civil Wars had no other ground but this.

But to back his last six Arguments in defence of the Succession we find him for the next three or four Pages together corroborating his Opinion with the practice of the primitive Christians. First he tells you *'tis a Gospel precept not to do ill that good may come of it, such as the unwarrantable devesting of a Prince of his Birthright though for any safety or preservation whatever. So that in the case of* England *supposing it would come at last to a down-right persecution under a* Popish *Successor, yet to stand upon our* Guards *to prevent it would be more than ever the primitive Christians did under the*

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ten Perſecutions; and we have not only their Example but their expreſs Doctrine againſt it. And therefore (as he ſays in another place) *'tis our Duty to bleſs God for the Peace and Happineſs we now enjoy, and rather wait his farther pleaſure with thankfulneſs and reſignation, then with murmuring and diſtruſt to Anticipate future Evils and Prejudge Providences to come.*

Now never was any thing more plauſibly managed to ſo little purpoſe, for the Correſpondence between ours and the primitive Chriſtians caſe is here ſo incoherently Ballanced, that never were Arguments more Sophiſtical. The primitive Chriſtians preacht Obedience to *Nero*, yes, and they had forfeited their Chriſtianity if they had done otherwiſe, but what was that *Nero*, an abſolute Monarch: and what thoſe primitive Biſhops? not ſuch as ours, they were not a part of the Legiſlative Power of the Nation, as our Prelates are. If *Nero* invented Wracks, Tortures and Gibbets for perſecuting or murdering the poor Chriſtians, he did it by his own uncontroulable Authority, nor were thoſe primitive Biſhops call'd to make Laws, and therefore had not the lawful power of the leaſt Vote in Moderation of *Neroes* Cruelty, or in Redreſs of the Chriſtians Torments. I am ſure if they had had any ſuch voting or law-making Power, and yet out of a baſe principle of cowardly Fear on one ſide, and like ſordid Sycophants out of a ſervile Flattery of *Neroes* barbarous Inclinations on the other ſide, had neglected the means, (as much as in them lay) of preventing thoſe Perſecutions, they had been rather *Wolves* then *Shepherds* over the flock of Chriſt, and Acceſſaries to all thoſe Butcheries that *Nero* committed againſt them. For not to oppoſe where oppoſition is lawful, is to permit, and to permit is to Act. So that there would not have been that Engine made to rend the Tortured Chriſtians Bones, that they them ſelves in ſo doing had not lent a helping hand to the winding of it up. Nor is it to be doubted but that if thoſe Primitive Prelates had had thoſe Sacred Recorded Statutes, thoſe Royal decrees, Preſidents and Laws before 'em, wherin the diſpoſal of the Crown under which they lived had lain in the Abſolute Power of the Nation, it being declared no leſs then Treaſon to deny it, and that the Kingdoms ſafety in deſpight of Birth-right had ſometimes Authorized the change of the Suceſſion; had theſe Prelates, I ſay, lived under ſuch a Government, and at the ſame time ſat at the Helm like ours, it is to be preſumed upon the certain proſpect of a next Succeſſor of known Principles of Barbarity and perſecution, with the Innate implacable inveteracy againſt Chriſtians and Chriſtianity; they would boldly and unanimously have endeavored and Voted for his Removal, and whatever Obedience they Preacht to a *Nero upon* a Throne, they would have thought it neither an Obligation of Conſcience or Chriſtianity to have lent their Aſſiſtance to the mounting a *Nero into* a Throne. So that 'tis more than likely under ſuch a Power and ſuch Circumſtances they would have ſtood upon their *Guards*, (as the Character ſays) againſt ſo dangerous and ſo fatal a Succeſſion; not ſtood upon their *Guards*, as Mr. *Leſtrange* interprets it, *with their Swords in their hands*, but as the Author meant it, with their Eyes and Tongues in their heads and reſolution in their Soules, to ſee the real dangers themſelves and their Religion are in, and to propoſe and provide all lawful and neceſſary means to prevent them.

Nor would they upon ſecond thoughts with Mr. *Leſtranges* tender

Conſcience have judged this legal & manly Reſolution in defence of their Religion to fall under the *Premunire* mention'd in the 3*d*. P. of his Book, *a Proſtituting of their Soules to ſave their Skins and Fortunes.* This I am ſure, they could never with Reaſon or Religion have judged it any ſuch Proſtitution, but if they had made Religion and Conſcience the *Pretence* to judge it ſo, and thereupon had directed and managed all their *Studies*, *Labors*, *Endeavors*, *Votings*, *Preachings*, *Inſinuations* and *Encouragements* for the Eſtabliſhment of ſuch a Succeſſor, they might very ſeaſonably fall under as ſevere a ſcandal, and I am ſure as juſtly deſerved, as what Mr. *Leſtrange* has given the *Fanaticks* under the Name of *Papiſts in Maſquerade*; for in this caſe the wiſer part of the World would have ſhrewdly ſuſpected they had been more *Heathens* in *Maſquerade*, than *Chriſtians*.

Neither is there (by Mr. *Leſtranges* Permiſsion) that incumbent Duty upon Chriſtianity, to be ſo wholly employ'd in bleſsing God for our preſent Peace and Proſperity, as to wait his farther Pleaſure and Providences to come with ſo intire a Reſignation, till we neglect a lawful Preſervation when approaching Ruine threatens us; he that by the Bleſſing of God ſtands upon the firm Shore and ſees that terrible and unuſual Torrent come rowling on, which in Probability may break the banks and drown him, is ſo far from being oblidged to an idle ſtanding ſtill, and a reſignation to the will of Providence, whether the Innundation ſhall break in, and he ſink or ſwim: That if he miſcarries by that idle neglect of himſelf, it will not at all clear him from being acceſſary to his own deſtruction, (and therefore anſwerable for it) by excuſing himſelf to God, and ſaying, Lord, I ſubmitted to thy pleaſure.

From this we come to the *Characters* Doctrin of *Paſſive Obedience*, which the *Character* avows may be laid aſide under the Tyranny of a *Popiſh* Succeſſion; in anſwer to which we have Mr. *L'eſtrange* very ſevere againſt him, for ſo bold and ſo dangerous a poſition, and perhaps if there be any glimpſe of Reaſon throughout his whole anſwer 'tis there; but however that the Authors Opinion may not appear ſo ſtrangely enormous, nor his poſition ſo wholly deſtructive to Government, and ſo oppoſite to Chriſtianity, as his anſwer would render it; let us venture to make a little explanation of the Character. Firſt then to diſtinguiſh what that Tyranny is which he juſtifies we may lawfully oppoſe, and what Invaſion that, we may juſtly repel, I muſt refer the Reader to the *Character* page 22d.

"Char. What does this Popiſh King by admitting the Popes Su-
"premacy, but diveſt himſelf of half his Royalty, whilſt like the Ju-
"nior King of *Brentford* in the play he reſigns and alienates the Right
"hand power of Majeſty to an Invader and Uſurper; and thus we are
"enſlaved by a medley Government betwixt Tyranny and Uſurpa-
"tion. and again. *page 6.*

"Char. If he be a Man of Juſtice that ſtill makes for *Rome*, for
"whilſt he believes the Pope to be Chriſts lawful Vicar, and that
"Office includes the Eccleſiaſtick Supremacy, no doubt but he'le
"think it as much the duty of his Chriſtianity to give the Pope his
"right as to take his own. So that upon this ſuppoſition of the Popes
"Supremacy reſtored, the Author has ſtated both our *Tyrants* and our *Slavery*. But to return to Mr. *L'eſtrange. page 72.*

Mr- L. *In our Oath of Supremacy we ſwear that the King is the ON-*

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LY SUPREME, Governor SUPREME, ſo none, (not the Pope) above him, and ONLY SUPREME, ſo none coordinate or equal with him.

If ſo, and the King is Supreme Governor *Eccleſiaſtick* and *Civil*, and a Popiſh King notwithſtanding ſhall alienate half his Supremacy to the Pope, then the Pope is *co-King* with him; and that it may not be objected that Supream *Eccleſiaſtick Power* is not *Kingly Power*, where the *Higheſt* and *laſt Appeal* lyes, there lyes *Royal Power*, and therefore whilſt the higheſt and laſt appeal in all cauſes Eccleſiaſtick, in ſuch a Government is lodged in the Pope his Power is *Royal*. For it would be very abſurd to ſay that a Supreme Moderator in cauſes betwixt *Man and Man* ſhould be a *Kingly* Governor, and a Supreme Moderator in cauſes between *God and Man* ſhould be *none*. That were to place a *Majeſty* in that Authority that ſays *Thou ſhalt not ſteal*, and none in that that ſays *Thou ſhalt have no other Gods but me*. 'Tis true the Pope to mince the matter, and to Sham upon thoſe Romiſh Kings that Admit of his Church Supremacy, very cunningly uſurps the *Prerogative* without the Name, and therefore wherever he is Supream *Judge*, he lets the Temporal Soveraignty be ſtill the Supream *Sheriff*, for wherever his Tribunal condemns, the *Popiſh* King is *Hangman Generaliſſimo* to execute. Yet ſtill in reality his Power is never the leſs Kingly, when we ſee that this Popiſh Executioner under him, is ſo far from the Exerciſe of any Regal Authority in his *Sheriffalty*, that he's but a ſubſtitute of the Popes, and accountable to the Pope for the leaſt neglect or miſdemeanor in his office of that kind, ſo that the reeſtabliſhment of the Popes Supremacy here, is ſetting up a *new* Kingly Power. But by what Title? None. For granting his Supremacy of old was his *right* whilſt he *poſſeſt* it, yet conſidering that right has been loſt above a Hundred years together, by the Laws of Conqueſt 'tis now wholly expired, and he can lay no more claim or pretence to't after ſo long an alienation, then the *Chriſtians* to *Conſtantinople*, or the *Danes* or *Saxons* to *England*. Now 'tis a known Maxim in *England* that a King of himſelf cannot give, ſell, or alienate all, or part of his hereditary Soveraign Power, neither can he any more reſtore the Pope (out of a freak of conſcience) to his Supremacy, or his Abby Lubbers to their old fat paſtures, then he can ſay to the Duke of *Saxony*, Sir, lay claim to half *England* and 'tis yours, and therefore land a colony in the Weſt of *England*, and Crown your ſelf *King* there, whilſt I content my ſelf with the Soveraignty of *York-ſhire*, and two or three more Northern Counties about it. Nay ſuppoſe a King ſhould ſay ſo, and this *Saxon* Prince upon that preſumption ſhould come, and make a Seiſure, there's never a Subject in *England*, notwithſtanding their Lawful Soveraigns ſpecial Gommand to them to yeeld Obedience to this uſurping invading *Saxon*, that may not juſtly and with a ſafe Conſcience oppoſe this *Invader*, and ſhoot him though the heart at the very firſt ſtep he makes into *England*. For whatever paſſive Obedience is due to our *Native* Prince we have none due to a *Forreign Invader*. So likewiſe 'tis a plain caſe that the Popes Supremacy entring into *England* is an Invading and Uſurping *Royalty*. For though we are bound to pay ſealty, to what ever *Deputies*, *Viceroys*, or *Subminiſters* the King ſhall Ordain or Inſtitute under him, yet the Popes Supremacy cannot come under that name, for it ceaſes to be *Supream* if there be

a Power above it. So that whenever the King ſhall ſay to the Pope aſſume your Prerogative, there's never a Subject of *England*, that may not by violence reſcue an Heretick from a Stake that's condemn'd by that Prerogative, or any delegated Authority from the Uſurped Supremacy of the Pope, nay if they burn the very Tribunal about thoſe Jeſuitiſh Judges eares that pronounced that Hereticks Condemnation, they may *Juſtify* the Fact both to their King and their God.

The *Papiſt in Maſquerade* draws now near to a Concluſion, and gives the Characteriſer a dead doing blow at laſt ſtroke, by the Argument raiſed againſt the *Characters* poſition, *that Kings were made for the People, and not the People for the Kings.* Though by the way the Characteriſers aſſertion is not only one Drs. opinion; for if he will allow King *James* to have as much ſenſe as himſelf, we ſhall find him, (if we may take his Royal word for't) a little leaning towards the Characters ſide, witneſs this clauſe in one of his Speeches in Parliament. *Anno* 1603.

As I am a Head and Governor of all the People in my Dominions, who are my natural Vaſſals and Subjects conſidering them in number and diſtinct Ranks; ſo if we take the People as one Body and Maſs, then as the Head is ordeind for the Body, and not the Body for the Head, ſo muſt a righteous King know himſelf to be ordain'd for his People, and not his People for him; for though a King and his People be Relata, *yet can he be no King if he want People and Subjects; but there be many People in the World that lack a Head,* &c

But no matter for all this, Kings are but Men, and this human Error of King *James*, muſt not dare to oppoſe the more ſacred Authority of Mr. *Leſtrange*. For to baffle this groſs Miſtake of them both, he continues,

But after all theſe Words, to ſhew that Government originally was not popular, I ſhall add a few more to prove the Inſtitution of it to be purely Divine; which Opinion, in truth, needs not any other ſupport then the Authority of the holy Scriptures. By me Kings reighn *&c.* I have made the Earth, the Man, and the Beaſts that are upon the Ground by my great Power, and my Out-ſtretch'd Arm, and have given it to whom it ſeem'd meet unto me. *Jer.* 27th. 5.

Now I cannot find by this Text: *By me Kings raighn* &c. But that by me Subjects poſſeſs their lawful Inheritances might claim the ſame right. For an Empire to a Monarch and a Lordſhip to a Subject, a *Naboths* Vineyard, or an *Ahabs* Kingdom are equally the Gift of God, and by our Authors reaſons may equally pretend to a *Divine Inſtitution.* Neither is there ſo much *Support* as he calls it in this holy Authority, but I can match it with another as holy and as much to his purpoſe, which tells us, *not a Sparrow falls to the Ground without the will of my Father,* &c. Now if no King reighns without him, and no Sparrow falls without him; a Manmight ask him why the holy Authority of this laſt Text might not make the falling of a Sparrow have as much of divine Inſtitution in it as the Enthroning of a Monarch. Nor can I perceive that there lies ſo much ſtreſs in *Gods giving the Government of the Earth, Man, and Beaſts to whom it ſeem'd Meet to him,* as to *Nebuchadnezar* in the Text, but that a *MENE, MENE, TEKEL, UPHARZIN,* written by the Almighties own hand againſt his impious Heir, the *ſacrilegious Idolatrous Balſhazar* was as much the Word of God, and had as much *divine Inſtitution* in it as by *me Kings raign.* But to proceed in our Authors argument.

Mr. L. *That which we now call Kingly Government was at Firſt called Paternal,*

Paternal, and after Patriarchal &c. *And we find by the powers they exerciſed* &c. And ſo he advances in a Florid Deſcant upon this Subject till he lodges the firſt *Paternal Kingly* Government in Adam.

Here you may perceive he's harping at the old *Jure Divino*, but I ſhall wave that point of diſpute, and even with granting his ſuppoſition true, out of his own opinion invalidate the chief argument of all his diſcourſe, and the Fundamental Deſign of his whole pamphlet, (*viz:*) *Unalterable Right of Succeſſion.* If then (as he ſays) the *Patriarchall* power was *Kingly*, how comes it to paſs that *Eſau* forfeited his *Royal* Inheritance? and *Jacob* his younger Brother got it from him; nay the alienation of his Birthright (as *Regal* and as *Divine* as our Maſquerader would have it,) was transferd to the younger Brother even by God himſelf, and that too (as we read in Gods promis to the Mother) before they were born. Nay though the Father *Iſaac* had no prejudice againſt *Eſau*, but reſolved to make him his Heir, and accordingly ſent him for veniſon to cheriſh his heart, that he might receive his *Bleſſing* and with it the Aſſurance of his *Inheritance*; yet when *Jacob* by Artifice, and his Brothers borrowed Name had deceived the Father, and extorted the Bleſſing, we find the grant of his Inheritance, though fraudulently obtain'd was ſo far from being retracted, that the Fathers promiſe and word even to the *Counterfeit Eſau* was more ſacred, then all the formidable ties of Blood, and the inviolable Right of Succeſſion. Now I hope, our wiſe Author will not quarrel with *Iſaacs* Injuſtice and appeal to the *Light of Nature* and *Common Right* for the Redreſs of *Eſaus* wrongs. Perhaps it may be objected that *Eſau* ſold his Birthright fooliſhly for a *Meſs of Pottage*, though that we find had no influence on *Iſaacs* Determination, yet if a *Royal Birth-right* could be ſold or forfeited either by the Folly or Fault of the Heir, where's *SUCCESSION?* and if in our preſent State of *England* we have an Heir of thoſe corrupted Principles, and that depraved Infatuation, till he has prodigally forfeited his *Fathers* and his *Grand-Fathers* Bleſsings, the one having ſealed the *Proteſtant* Faith with his Blood, and the other having particularly entayl'd a curſe upon all his Progeny that ſhould ever Apoſtatiſe from the *Proteſtant* Truth to the *Popiſh* Superſtition, if we have an Heir ſo bewitcht by the *Charms* of *Rome*, which like the *Syrens* ſongs can convert Reaſon into Madneſs, or rather like *Circes* Bowles transform Men into Swine, why not the Prodigals fare the husks, a more proper Reward for him, than a *Coronation Feſtival.* This I am certain, if he had *Eſaus* Fate, the *Bleſſing* and *Inheritance* ſhould go together.

I ſhall only inſtance one particular more out of holy Writt, I hope his *&c.* in the laſt Paragraph will allow the *Judges* of *Iſrael* were a *Kingly* Power as well as the Patriarchal, and that they may indeed appear ſo, we find their Government the moſt agreeing with the preſent Monarchy of *England*, for they had the Power of *Life* and *Death*, *Peace* and *war* in their Prerogative, but then as a Reſtriction againſt *Abſolute* and *Arbitrary* power, (like our Common and Eccleſiaſtick Laws) their Conſtitution of Government was limited and confined within the eſtabliſht and recorded *Moſaick Law* which was the ultimate Verge of their Jurisdiction both *Civil* and *Spiritual.* Now here in the caſe of *Samuel* Judge of *Iſrael* we find him parting with his *Royalty* and conferring it upon his two Sons even in his own Life time: after that we find the *Iſraelites* diſguſted againſt

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their ill Government and asking for a *King*, that is such a *King* as *those of the Nations round about e'm*, viz. an *Absolute Monarch*. And upon this *Saul* stept up into the Throne. Now here we may observe there was so little Regard had to the Right of Succession that their lawful Judges even after possession were divested of their Royal Dignity, and that too (mark it) not only upon the *Peoples Request*, but even by a Command from the immediate Voice of *God*, without the least Reflection of the Duty of *passive Obedience* to *Samuels* Sons those corrupted Judges of *Israel*. And though it may be objected that God was angry with the Children of *Israel* for their desires of *Change*, in that they had follow'd other Gods, and that this asking for a King as we read) look'd like rejecting of him that had brought e'm out of *Egypt*, and deliver'd them from the Hands of their Enemies, yet since God complyed with that desire, no Man must say, this Change was unlawful or the removal of their Royal Judges unjust. But in Answer to all this, our Masquerader will not want a Justification for the unalterable Right of Succession, nay rather than stand out at a dead Lift hee'll start you up a common Right and a Light of Nature that upon occasion shall supersede even the Records of Scripture and the very immediate Acts of God. Nay we find, after the Constitution of that more absolute *Jewish* Monarchy which began in *Saul*, that his very next Successor was a Stranger to his Blood, a Man of a quite different Family; in so much that *David* the *Man after Gods own heart*, a man so eminently beloved of the Almighty, that from his Loyns the promis'd *Messias* should procceed, was a Prince so far from owing his Crown to the Right of Birth and Blood, that he was anointed King even in his Predecessors life in spight of the Greater sons of *Saul* those nearer and juster pretenders to the Crown had Birth-right given e'm title to it. But so Early a sea-mark did God set up against that fatal Rock, *unalterable Succession*; and so timely a care did the great Founder of Empires, the Divine Omnipotence take, to show that the Dispensations of Majesty for his *Peoples good* and his own *Glory*, were to be preferr'd before the Soveraignty of *Birth*, that blinder gift of Chance. But to come a little down to our own age, even in all our latest Modern constitutions of Monarchy, and that not only in *England* but all the Christian Kingdoms in *Europe*, we find there is not altogether that infallibility in Birth right, but that *Fools* and *Mad-men* notwithstanding their proximity of descent are excluded from Empire, so that by Mr. *Lestranges* permission a *Shallow Perecranium* or an *Addled* one upon occasion shall put very good Royal veins out of play. So that to make Monarchy go a little hand in hand with our new natural Philosophy, some Criticks will tell you, that the Life of it lyes more in the *Head* than the *Heart*, that is, in the *Brain* than the *Blood*.

And that I need not stray far for an Instance, have we not had a late King of *Portugal* deposed as *Delirious* and *Frantick* and consequently render'd by Law uncapable of reighning, and all this done by his own Subjects and those of his own Religion, without the least Reflection of Treason or Rebellion or the Aspersion of lifting a hand against the Lords anointed.

Nay if truth might make bold in *England* there be those that dare honestly venture to say there must go so strong a Dose of *Folly* and *Madness* or indeed both together to make up the composition of a *Popish* Heir

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to the *Proteſtant* Crown of *England*, eſpecially an Heir that can be fond of the *Gugaws*, *Bawbles* and Trumpery of the *Romiſh* Superſtition as to hazard three Crowns for them, and that too by an Apoſtacy from a native Hereditary *Proteſtant* Faith, not only derived down to him, but more ſignally ſealed by a Royal Fathers Martyrdom, a light which certainly would ſhine through all the miſts and fogs the *Jeſuitiſh Magick* has or can caſt about him, though thicker if poſsible then the *Egyptian Darkneſs* it ſelf, a Darkneſs to be felt; were there not a Skull in the caſe more than ſtrangely impenetrable, and a *Cerebellum* if poſsibly more than ſupernaturally impedimented: ſo that if in Truth he but fairly ſtood the Teſt of an old Statute we have already, the *Begging* of his *Reverſion* would be ſo feaſible that it would be croſs we won, and pile he loſt.

But to come yet a little nearer to the mark, as it is moſt undoubtedly true that Soules are never *Generate*, and conſequently not always derived from the *Father* that *Begets*, it ſometimes ſo falls out by the Caprice of ſome ill natured planet, or to come to a more Chriſtian notion, by the indiſputable Will of Omnipotence that moulds the Clay as he pleaſes, to make ſuch infinite diſproportions in the unequal diſtributing of thoſe ſparks of his own Celeſtial fires call'd ſoules, that ſo much over rule the inferior Maſs of Fleſh and Blood, and ſometimes ſo far Eſtrange and alienated a Son from the *Nature*, *Temper*, and indeed almoſt *every thing* of the *Father*, till it does worſe then *Baſtardize* even *Legitimacy* it ſelf.

FINIS

I Appoint Thomas Newcomb, and Henry Hills, to Print this Information, According to the Order of the HOUSE of COMMONS; And that no other Person presume to Print the same. Novemb. 10th 1680.

WM WILLIAMS, Speaker.